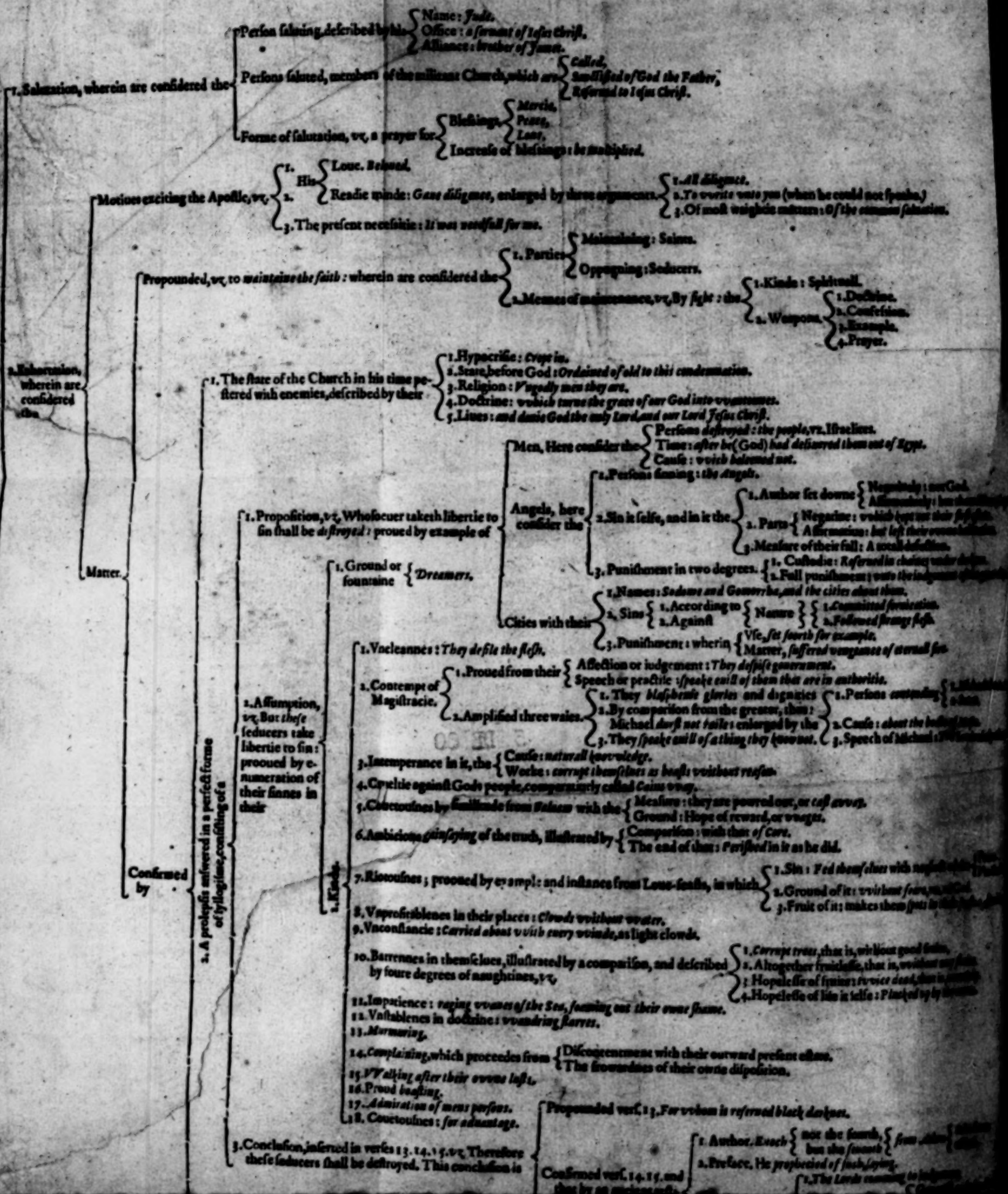


*A brief view of the whole Epistle, drawn according
to the Authors own method.*



The Epistle consisteth three parts:

wherein are
considered
the

filled with enemies, described by their

4. Doctrine: which turns the grace of our God into weakness.
5. Lives: and thus God the only Lord and our Lord Jesus Christ.

Persons destroyed: the people, v. 13.
Time: after he (God) had destroyed them out of Egypt.
Cause: which belongeth not.

Men, Here consider the

Angels, here consider the

1. Proposition, v. 2. Whosoever taketh libertie to sin shall be destroyed: proved by example of

1. Ground or fountain { Dreamers.

1. Persons sinning: the angels.

2. Sin is selfe, and in it the

1. Author set downe

2. Parts

3. Measure of their fall: A multitude

3. Punishment in two degrees.

1. Cause: A multitude

2. Full punishment: from the

1. Names: Sodom and Gomorrah, and the cities about them.

2. Sins { 1. According to Name { 1. Carnallicall

2. Against { 2. Against { 2. Fornicall

3. Punishment: wherein

Vic, set forth for example

Matter, suffered vengeance of

1. Uncleannes: They defile the flesh.

1. Proued from their

2. Contempt of

Magistacie.

2. Amplified three waies.

3. Intemperance in it, the

4. Cruelty against Gods people, comparably called Cains way.

5. Couetousnes by similitude from Salomon with the

6. Ambitious gain saying of the truth, illustrated by

Affection or iudgment: They despise government.

Speech or practice: speak evil of them that are in authority.

1. They blasphemous glories and dignities

2. By comparison from the greater, thus: Michael durst not vaile: enlarged by the

3. They speak evil of a thing they know not.

Cause: natural knowledge.

Works: corrupt themselves as beasts without reason.

Measure: they are poured out, as cast away.

Ground: Hope of reward, or wages.

Comparison: with that of Cane.

The end of them: Perished in it as he did.

7. Riotousnes; proued by ex: and instances from Loue-seals, in which

8. Vnprofitableness in their places: Clouds without water.

9. Vnconscience: Carried about with every winde, as light clouds.

10. Barrennes in themselves, illustrated by a comparison, and described

by foure degrees of naughtines, v. 7.

11. Impatience: raging waves of the Sea, foaming out their own foam.

12. Vnstableness in doctrine: wandering stars.

13. Murmuring.

14. Complaining, which proceeds from

15. Walking after their own lust.

16. Proud boasting.

17. Admiration of mens persons.

18. Couetousnes: for advantage.

1. Sin: Fed themselves with

2. Ground of it: without

3. Fruit of it: makes them

1. Corrupt trees that is, without

2. Altogether fruitless, that is, without

3. Hopeless of fruit: for

4. Hopeless of life: for

3. Conclusion, inserted in verses 13. 14. 15. v. 7. Therefore these seducers shall be destroyed. This conclusion is

Propounded ver. 13. For whom is reserved black darkness.

Confirmed ver. 14. 15. and that by an ancient testi-

monie, in it consider the

1. Author. Each

2. Preface. He prophesied of

3. The testimonie

is selfe, wherein

1. The Lord coming

2. His iudgement be-

ing come, which

3. Cause of this

iudgment a field.

1. A preface: But ye beloved remember, &c. ver. 17.

2. The testimonie it

selfe, and in it are

two things.

3. The application of it to these

persons, who are indeed

1. The time when these wicked men shall abound:

in the last times.

2. What manner of persons

they shall be, described by

two properties.

1. Mockers, common to makers of Seils.

2. Fleshly, having not the spirit.

1. Faith, on which as vpon a foundation they must build up themselves, inforced by

2. Love of God, in which they must keepe themselves.

3. Hope: looking for the mercie of God, &c. and in it three

things, the

4. Christian meeknes in recovering weak

offenders, in which consider the

5. Christian severitie in gaining

of obdurate sinners: in it the

A secret: and

The manner: and

1. Person on whom the Saints must

2. Thing for which they must wait, v. 13.

3. End of their hope: Eternall life.

1. Way to begin this recoverie: in putting

2. Manner of performance: Have compassion of some.

1. Rule it selfe: Others save with feare.

2. Manner of it: Pulling them out of the fire.

3. Cause for better obseruation of it: and bates even the

1. Person praised: Christ Iesus.

2. Inducements mouing to

praise him, drawne from

3. The work of our redemption

4. That these belong to Christ only.

5. The circumstance of time, now and for ever.

6. The affection of the heart ever needfull in the worship of God: in the

Propounded here: To him which is able, &c.

Amplified by foure effects.

1. Keeping the Saints that they fall not.

2. Presenting them faultlesse, that is, iustificing them.

3. Presenting them in the iudgement day before the

4. Possessing them with ioy everlasting.

1. What things are ascribed to God, v. 13. Gloria, maiestie, dominion, power.

2. That these belong to Christ only.

3. The circumstance of time, now and for ever.

4. The affection of the heart ever needfull in the worship of God: in the

Matter.

Confirmed
by

2. A preface inserted in a perfect forme
of tylogie, consisting of a

1. Kind.

The Epistle consisteth three parts:

3. Epilogue or conclusion, consisting on a
praising of God: wherein three things.

fourth, { from Adam } Cains sonne.
seventh { of Seth.
such, saying.

words comming to iudgement.

iudgement be- { General, to iudge all
some, which is { Special { Performs all
Manner, re-
conuince.

Deedes de- { Qualitie: wit-
scribed by { Manner of do-
ing.

Words set out by { Cruell.
2. properties. { Vitred
him, i. C.

morine: most holy faith.
meanes: praying in the Holy Ghost.
must waite by hope, vz. our Lord Iesus Chri-
waite, vz. Gods mercie in Christ.
all life.

difference.

of some.

the garment which is spotted by the flesh.

ng them.

before the presence of his glorie.

word, Amen.



A GODLIE AND LEARNED EXPOSITION VPON THE EPISTLE

OF IVDE, EXPLAINED IN PVBLIKE LECTVRES BY

that reuerend man of God, M. WILLIAM PERKINS,

and now published for the vse of the Church
of God.

Verf. 1. *Iude* (or *Indas*) a seruant of Ie-
sus Christ, and brother of James, to them
which are called and sanctified of God the
father, and reserved to Iesus Christ.

THe generall ayme and scope
of this Epistle, is partly to de-
clare the dutie of all Christi-
ans, and partly to set out the
corruptions of those, and these dayes
and times; in both which euery one may
receiue edification, who are desirous ei-
ther to follow the former, or auoid the
latter. In which generall consideration,
we are to note three things concerning
this Epistle, before we come to shew the
parts of it in particular.

First the *Authoritie*, Secondly the *Sub-
scription*, Thirdly the *Argument* or sub-
stance of it.

First concerning the *Authoritie*, two
questions are to be answered.

The first question, whether this Epistle
be canonicall scripture.

And secondly, how we may know the
certeinty of it.

Concerning the former: Luther and
others, who acknowledge it to be a pro-
fitable writing, denie it to be Canonicall
scripture, and alleage foure reasons.

First they say, *Iude* calleth himselfe a
seruant of Iesus Christ, and not an A-
postle, but all the new Testament was
penned or approued by some Apostle.

This hindreth not but that he was one
of the Apostles, who also called them-
selues seruants of Iesus Christ, as *Paul* Rom.
1. 1. and *Peter*, 2. Pet. 1. 1. Secondly, by
this reason the Epistles to the *Philip.* and
Philemon, as also of *James*, *Iohn* &c. might
be reiected.

Thirdly he calleth himselfe as much as
an Apostle.

Iude writeth of such things as the A-
postles themselues had formerly fore-
tolde, verf. 17. Therefore hee was no A-
postle.

Iude liued after the Apostles *Paul* and *Peter*,
who with *Iohn* were the last of the
Apostles, and liuing after their decease
(who were the principal) might very wel
put them in minde of those things they
had foretolde.

In the ninth verse, hee bringeth in a
profane Author, concerning the strife
and disputation betweene *Michael* the
Archangel, and the diuell, about *Moses*
body, which cannot be found in Canoni-
cal scripture; as also of *Enoch* the *seauenth*
from *Adam*, out of profane writers.

By this reason, neither should the E-
pistle of *Titus* bee Scripture, seeing *Paul*
makes mention of the profane Poet *Epi-
menides*, Titus 1. 12. nor the epistle to the
Corinthes, where is brought in the speech
of *Menander*, 1. Cor. 15. 33. nor the
Actes of the Apostles: where *Aratus* the
Poet is cited. Actes 17. 21.

This Epistle is taken out of Saint *Peter*
from whom this Author hath borrowed
both the matter and manner. Therefore
this *Iude* was no Apostle, but some schol-
ler of theirs.

If this were sufficient to proue this E-
pistle not authentically, then the whole
bookes of *Samuel*, the *Kinges*, and *Chro-
nicles* should be cast out of the Canon by
the same reason: which take the matter
from Ciuill *Chronicles*: Now if it be law-
full to take matter out of Ciuill *Chro-
nicles*, why may not one Scripture be taken
out of another? wee must therefore (not-
withstanding

Quest. 1.

withstanding these weake allegations) esteeme this Epistle to bee the Canonickall Scripture, and the eternall word of God, as our Church, and the Church in all ages hath received it. And now in the second place see how wee may come to be resolved that it is so to be allowed: which wee may in this resemblance. An Indenture betweene man and man is knowne to bee sufficient two waies. First by the matter and contentes therein, which plainly shewes an acte passed, and done: secondly, by adding and annexing thereunto certaine outward signes and testimonies, as the handes and seales of the parties, the handes and names of the witnesses corroborating and strengthening the same: the first is good in it selfe (though not so confirmed to the parties) without the second: but the second is nothing without the first: but if both these shall concur and bee specified in the Indenture, then it is absolutely authentickall, both in it selfe, and vnto the parties. If this be applied to the scripture, it shall be apparant to bee no lesse ratified then such an Indenture. For first consider but the *Contentes* and matter it selfe of it, it will speake the certaintie and truth of it: read over the Epistle, you shall finde the whole matter agreed vpon by the Prophets and Apostles: and for the *testimonie*, the Catholike and common consent of the Church, or greatest part since the Apostles dayes, hath set to her hand and seale that it is the truth of God, no lesse assured then other bookes of the Canon: which assent of the church, though it cannot make vs, yet may moue vs accordinglie to entertayne it. Besides, if we consider the *ender*, as also the *effects* of this scripture (which are the same with any part of the Canonickall) wee cannot but confesse that it is the holy and sacred truth of God, all of it conspiring with all the other to the aduancing of Gods glorie, and furthering of mans saluation. So much of the authoritie of this Epistle.

The second point is the *Superscription*, which is in these words: *The Catholique Epistle of Iude*. This title seemes to bee prefixed rather by some Scribe afterwards, then by *Iude* himselfe: first because this title (*Catholique*) was not heard of in the Church whilst the Apostles lived; so as it is not so ancient as the Epistle.

Secondly the title seemes to bee vnfit

for this and other Epistles intitled after the same manner, and may be well forborne; as the Epistles of *Peter* are called Canonickall, which are no more Canonickall then others.

Thirdly, most of the Post-scripts are vn certaine, if not false: as of that after the second Epistle to *Timothie*: in which *Timothie* is called an *elect Bishop of Ephesus*, and yet commaunded to doe the worke of an Euangelist, 2. *Timoth.* 4. 5. which cannot stand together, to be the Bishop of one place, and also vniuersally to preach vnto the whole world following the Apostles, as the Euangelistes duty was: and so of others. This title then was not added by the Apostle, but by some Scribe that copied out the Epistle: it is not therefore holy Scripture as the Epistle is.

The third point concerning the Epistle in generall, is the *argument*: which doth exhort all Christians to constancie and perseuerance in their profession of the Gospell. Secondly, to beware and take heede of false teachers, and deceiuers which craftely creepe in amongst them: And thirdly these deceiuers are liuely set out in their colours; and with them their destruction.

Now concerning the Epistle it selfe, and the speciall partes of it.

Of it there be three partes: first a *Salutation* in the 1. and 2. verses: Secondlie an *Exhortation*, from the 2. verse, to the end of the 23. Thirdly, a *Conclusion*, from that to the end of the Chapter. In the Salutation consider three thinges.

First the person that wrote this Epistle: *Iude*.

Secondly, the persons to whom hee wrote: *to those which were called, sanctified of God the father, and reserved to Iesus Christ*.

Thirdly the Prayer, ordinarie in Apostolickall salutations: *mercie vnto you, &c.*

Concerning the first, namely the writer of this Epistle, obserue three thinges, first his name, *Iude*, secondly his office, a seruant of Iesus Christ. Thirdly his Alliance, and brother-hood, being of the kindred of Christ himselfe.

First of his name, *Iude* or *Indas*, which was the name of two of the Disciples of Christ: the first was *Indas* the sonne of *Alpheus*, the brother of *James*, and so neare allyed vnto Christ; who was the writer of this Epistle. The other was *Iudas Iscariot*, or *Indas* the traytor the sonne of

the Epistle of Jude.

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of *Simon* who could not write this Epistle because he died before Christ.

In this name consider two things. First the occasion of it, and secondly the variety of his name. The occasion of this name is set downe with the reason of it in the 29. of Gen. 35. When *Leab* had borne three sonnes vnto *Jacob*, shee conceived againe and bare a fourth sonne, saying, *Now I will praise the Lord*, therefore shee called his name *Judab*, which signifieth praise or confession: so no doubt did *Alpheus* the father of this *Jude* at his birth giue him such a name as might moue not only himselfe but his child after him to thankfulness and confession of Gods goodnes. So ought every father in imposing his childrens names with *Alpheus*, and euery mother with *Leab* make such choice of names as themselves and their children may bee put in minde, yea, and stirred vp to good duties, euen so often as they shal heare or remember their own names. The second point in this name is the variety of the names of *Jude*, hee was called *Thaddæus*, Mark. 3. 18: and *Lebbæus*, Matth. 10. 3: all which signifie the same thin, and all put in minde of the same dutie. Here two Questions may bee asked. First why was he called by so many names? Some thinke he had all these names giuen him by the people and multitude, as signifying all one thing: others (which is more probable) that hee was thus called by the Apostles themselves rather then by his owne name, that the horrible fact of *Judas* in betraying his Maister should bee vtterly with his name forgotten.

A second question is, whether may a man change his name, or no?

If the change thereof be no preiudice to any man; much lesse hurtfull to the Church or common-welth, nor offendeth the faithfull, but wholly tendeth to the glory of God, and good of men, it may be altered and changed: As *Saul* a great persecutor, being called to be a publisher and Patron of the Gospell, changed his name into *Paul*: as also *Salomon* was at the first called by his Mother *Iedidiah*: *Peter*, at first called *Simon Barionas*, Christ afterwards gaue him a new name, and he accepted it. Yet hence the too common practise of the world cannot bee warranted, who for fraud and deceite doe alter their names: which when it is not intended may warrantably bee done: as in

time of persecution in the raigne of King *Edward* the 6. *Bucer* changed his name, and both called himselfe, and suffered others to call him *Aretius Felinus*: so did diuerse other worthie men in those dayes seeking no other then the glory of God, and good of the Church in their owne fastie: and that the Papists not knowing their names might reade their writings without preiudice.

The second thing in the person writing, is his office: being called [a *seruant of Iesus Christ*] which is not so generallie to be vnderstood as ment of euery professor of Christ and beleeuers, who is a seruant of the Lord Iesus: but of a speciall seruice, namely of Apostleship, to which he was deputed.

Wherein consider two things. First, that he was called to bee an Apostle and seruant of Christ to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his seruice.

First he pleades his calling; for two causes: first in regard of others, and secondly in respect of himselfe. First that his doctrine might with more attention, and reuerence be receiued of others, seeing he run not vsent but was called, and that to an Apostleship; and therefore he spake not of himselfe, but whollie and immediately directed by God.

Secondly for the confirming and comforting of himselfe, that the Lord who had called him would stand by him, both in protecting his person, and prospering his worke in his hand.

Vse. Seeing the Apostle *Jude* before he writeth laieth down his calling; so ought all Ministers to make their calling the foundation of all their proceedings, containing themselves within the compasse thereof, euen as they are to teach the same dutie vnto all sortes of men, that they tempt not the Lord, by passing the bonds and limites of their calling.

Secondly, in that *Jude*, though he was of the same Tribe, yea of neare allyance vnto Christ, yet hee passeth by all these respectes which hee might haue stood vpon, and contenteth himselfe with the title of a [seruant of Christ:] We learne to make more account, and esteeme it a greater priuledge to be a seruant of Iesus Christ, than to bee of the kindred of Kinges, and allyed to the greatest Monarchs of the world: Christ him-

Beza writ two Homilies concerning the sacrament vnder the title of Nathaniel Nescians: and Caluins Institutions printed vnder the name of Alcinus the Master of Charles the Great, Anno 1534. II.

selfe shewes vs what kindred should take vp our chiefe delight, when hee turned himselfe from his Mother, and Brethren, and beholding his hearers said, those were his mother, sisters and brethren that heare the word of God, and keepe it: this alliance in the faith was neerer and dearer vnto him then that in the flesh. If then thou standest vpon thy preferment, strue to be the seruant of Christ, which is more honorable then to be the sonne of a King, to be a follower of Christ, is more then to goe before the Rulers of the earth. But if thou aske how shall I come to this preferment? Himselfe answereth thee, thou must giue vp thy selfe to heare his word and doe it, that is, learne to know, and obey his will, this is the maine dutie of a seruant, endeuour to please the Lord in keeping faith and good conscience thou art in the way of preferment, and art admitted a seruant of Christ.

Thirdly: If wee bee admitted the seruantes and followers of Christ, wee must serue no other Maister, but keepe our selues from being intangled either with the offences, or affairs of the world, as to be vassals thereto: no man can serue two, much lesse more Maisters of such contrarie commaundes. Let none pretend to bee the seruant of Christ, who by louing pleasure more the God, or seeking earth more then heauen, disgrace such a profession.

I II.

The third thing in the person writing, is the allyance [*Brother of James*] of which name there were two, first, *James* the son of *Zebedeus*, whose death is mentioned in the 12. of the *Actes* by *Herod*: the second was the son of *Alphaeus*, here mentioned:

First, that he might distinguish himselfe from the other *Judas* the traytour. Secondly, that he might winne further credit and attention to his doctrine, seeing hee was no vknowne person, but one that came of the worthiest stock that was vpon the face of the earth; and for this cause hee mentioneth his brother *James*, who was better knowne, as being the President of the Councell at *Ierusalem* and a choise pillar of the Church in his time, *Act. 15. 13*: not to credit himselfe, but this Scripture (which otherwise is in it selfe sufficiently powerful) by the mention of him.

Now followes the second thing in the Salutation: that is, the person to whom *Jude* wrote, in these words [*vnto those who*

are called, and sanctified by God the father, and preserved by Iesus Christ] it is, the militant Catholique Church, which is liuelie described to be the number of beleeuers dispersed thorough the face of the whole world; who are effectually called, and sanctified and preserved vnto life everlasting: Out of which description note:

First, who and what they bee that are members of this Church; namely no wicked or profane persons, but onely the elect, such as are chosen vnto life everlasting, who after receiue their calling vnto holines, and therein are assuredly preserved vnto life; which priuiledges no wicked person, no vnrepentant sinner can be partaker of, but onely the Church of the first borne, as in *Heb. the 12*; whose names are written in the booke of life, and who receiue daily spirituall increase: for howsoeuer in the Catholike Church there be two sorts of men professing religion: the one, of them that do vnstainedly beleue, and are sanctified; the other, of them who make a shew of faith, but indeede beleue not, but remaine in their sinnes: of the former doth the Catholike Church consist, and not of the latter, who are no members set into the head of this body, though they may seeme so to bee.

Secondly, this confuteth the Romish Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can bee the head of this Church and Catholique congregation but onely Christ, for he only knoweth them, who and where they be thorough the face of the whole earth: not the Pope or any other creature hath any headship ouer this companie who are giuen and properly appertaine vnto the Sonne of God.

Fourthly, that this Catholique Church is inuisible and cannot by the eie of flesh be discerned; for what eye (except of faith) can see or discern the depth of Gods election or whom he hath effectually called? yea and who can infallible determine of the things that are within a man? and therefore this is a matter of faith, not of sense, an Article of our beleefe, not the object of our sight, seeing faith is an *evidence of things not seene*: which againe overthroweth that Romish doctrine, which teacheth that the Catholike Church is visible and apparent vpon earth, and so destroy that Article of our faith.

Fifely,

the Epistle of Jude.

9

Fifthly, that this Catholike Church being preserved by God the Father to life everlasting, cannot viterly perish and bee dissolued: all other congregations and particular Churches being mixed, and the greatest part not predestinate may faile, yet this cannot be overcome, Rom. 1. 7. *this election of God shall obtaine, though the rest be hardened.* The gates of hell shall not preuaile against the faith of the Church, because faithfull and true is hee that hath spoken, and who will preserve in this Church a succession of wholesome and sound doctrine, and heauen and earth shall be sooner dissolued, than on iote of the same shall faile and perish.

But though that faile not, the Church may fall from that, and so faile.

That particular Churches, and of them the most famous, haue been ruined, yea and fallen away, and so may doe, is euident by the Churches of Ephesus, Corinth, Galatia, &c. and no maruell, seeing these consisted euer of mixed persons, but the Catholike Church consisting onelie of a number elected and called, though it also (not being as yet without wrinkle) may erre and faile in some smaller points: yet being preserved by God to life, cannot possibly faile in the maine and foundation.

This doctrine affordeth strong consolation to the elect of God, both in regard of their frequent falles and infirmities, whereby they might feare to cast themselves quite out of fauor; as also in regard of the manifold assaults, and bickerings, which in the world they doe and shall endure, whereby they might seeme to the outward view to perish: yet the truth is, neither of both need so dismay them, but that their faith and hope may still bee reuiued and strengthened, seeing they are preserved to saluation.

Sixtly, here are better notes of a true Church then the Papistes Antiquity, Succession, Multitude, &c. which can bee no notes. First for Antiquitie: in the beginning was a true Church, but no Antiquitie. Secondly, succession failes: for what men soeuer are called and sanctified, are the Church: Thirdly, multitude no note: for if there be a calling and sanctification of men, there is a Church, be there many or few: But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apostles, and obedience thereunto, proceeding forward in

sanctification, euen vntill death; without which notes none can truly say they are of the Catholique Church: By which we may know the Church of England to be the true visible Church of God, called and sanctified in the truth, Ioh. 8. 31.

Now to proceede, wee are in the next place to intreate of the order which God obserueth in bringing men by degrees to life everlasting: And first of the calling mentioned; which is a worke of God, who of his meeere fauour and grace calleth vile and miserable men out of the world, and inuiceth them to life everlasting: to vnderstand which we must know that the calling of God is two fold. The first is *generall*, when God calles a whole Nation, kingdome, and countrie, that is, when hee offers them saluation in the meanes; as when hee sends his word amongst them, affordes them the Sacraments to seale the Covenant, giues leaue to approach him in prayer, and all this in the Ministrie of man, that man might call man: yea when hee vouchsafeth priuate meanes farre inferior to the former, yet often serving for a generall calling, as is the reading of the Scriptures, yea of mens writings, and some time report, as in *Rahabs* example, and the woman of Samaria; by these meanes the Lord generally calleth men, offering; but often not giuing grace offered, in great iudgement turning away from a froward people.

If God offer, but giue not grace, it is a *Obiect* deluding of men:

No, for first a man was once able to receiue it: secondly, hereby hee maketh them without excuse whom he will destroy: thirdly, hereby he keeps the wicked in outward order.

Vse: Considering to be called of God is the first step to life everlasting, and we in this Church of England are thus called, it remaines that euery man should answer this calling.

How shall this be done? *Question.*

Frame thy heart to answer God, as *Answer.* *Dauid* did when God had him seek: his face: *Thy face O Lord will I seek:* see also Marke 9. 23. 24. of the father of the possessed child, and Psal. 40. 6. 7. where *Dauid* care was pearced, hee answered: *Lord I come:* this ought to be the Answer of our hartes to the Lords voice sounding in the Ministry.

The second calling is more speciall, when grace is not only offered, but giuen also

selfe shewes vs what kindred should take vp our chiefe delight, when hee turned himselfe from his Mother, and Brethren, and beholding his hearers said, those were his mother, sisters and brethren that heare the word of God, and keepe it: this alliance in the faith was neerer and dearer vnto him then that in the flesh. If then thou standest vpon thy preferment, strive to be the seruant of Christ, which is more honorable then to be the sonne of a King, to be a follower of Christ, is more then to goe before the Rulers of the earth. But if thou aske how shall I come to this preferment? Himselfe answereth thee, thou must giue vp thy selfe to heare his word and doe it, that is, learne to know, and obey his will, this is the maine dutie of a

are called, and sanctified by God the father, and preserved by Iesus Christ it is, the militant Catholique Church, which is liuelie described to be the number of beleeuers dispersed thorough the face of the whole world; who are effectually called, and sanctified and preserved vnto life euermore: Out of which description note:

First, who and what they bee that are members of this Church: namely no wicked or profane persons, but onely the elect, such as are chosen vnto life euermore, who after receiue their calling vnto holines, and therein are assuredly preserved vnto life; which priuiledges no wicked person, no vnrepentant sinner can be partaker of, but onely the Church of the first borne, as in Heb. the 12; whose

The Scriptures written properly for the Church, that it might be gathered and increased thereby.

MARGINAL NOTES OBSCURED DUE TO A TIGHT BINDING

shall increase: like Church offering religion vnto the other, of faith, but inaine in their the Catholike he latter, who e head of this time so to bee. in the Romish d that a repro- his Church.

III.

The third thing in the person writing, is the allyance [*Brother of Iames*] of which name there were two, first, *Iames* the son of *Zebedeus*, whose death is mentioned in the 12. of the Actes by *Herod*: the second was the son of *Alphaeus*, here mentioned:

First, that he might distinguish himselfe from the other *Iudas* the traytour. Secondly, that he might winne further credit and attention to his doctrine, seeing hee was no vnknowne person, but one that came of the worthiest stock that was vpon the face of the earth; and for this cause hee mentioneth his brother *Iames*, who was better knowne, as being the President of the Councell at Ierusalem and a choise pillar of the Church in his time, Act. 15. 13: not to credit himselfe, but this Scripture (which otherwise is in it selfe sufficiently powerful) by the mention of him.

Now followes the second thing in the Salutation: that is, the person to whom *Iude* wrote, in these words [*vnto those who*

see the head of this Church and Catholique congregation but onely Christ, for he only knoweth them, who and where they be thorough the face of the whole earth: not the Pope or any other creature hath any headship over this companie who are giuen and properly appertaine vnto the Sonne of God.

Fourthly, that this Catholique Church is inuisible and cannot by the eie of flesh be discerned; for what eye (except of faith) can see or discern the depth of Gods election or whom he hath effectually called? yea and who can infallible determine of the things that are within a man? and therefore this is a matter of faith, not of sense, an Article of our beleefe, not the obiekt of our sight, seeing faith is an *evidence of things not seene*: which againe overthroweth that Romish doctrine, which teacheth that the Catholike Church is visible and apparent vpon earth, and so destroy that Article of our faith.

Fifthly,

the Epistle of Jude.

5

Fifthly, that this Catholike Church being preserved by God the Father to life everlasting, cannot utterly perish and bee dissolved: all other congregations and particular Churches being mixed, and the greatest part not predestinate may faile, yet this cannot be overcome, Rom. 11. 7. *this election of God shall obtaine, though the rest be hardened.* The gates of hell shall not preuaile against the faith of the Church, because faithfull and true is hee that hath spoken, and who will preserve in this Church a succession of wholesome and sound doctrine, and heauen and earth shall be sooner dissolved, than on iote of the same shall faile and perish.

But though that faile not, the Church may fall from that, and so faile.

That particular Churches, and of them the most famous, haue been ruined, yea and fallen away, and so may doe, is euident by the Churches of Ephesus, Corinth, Galatia, &c. and no maruell, seeing these consisted ever of mixed persons, but the Catholique Church consisting onelie of a number elected and called, though it also (not being as yet without wrinkle) may erre and faile in some smaller points; yet being preserved by God to life, cannot possibly faile in the maine and foundation.

This doctrine affordeth strong consolation to the elect of God, both in regard of their frequent falles and infirmities, whereby they might feare to cast themselves quite out of fauor; as also in regard of the manifold assaults, and bickerings, which in the world they doe and shall endure, whereby they might seeme to the outward view to perish: yet the truth is, neither of both need so dismay them, but that their faith and hope may still bee reuiued and strengthened, seeing they are preserved to saluation.

Sixtly, here are better notes of a true Church then the Papistes Antiquity, Succession, Multitude, &c. which can bee no notes. First for Antiquitie: in the beginning was a true Church, but no Antiquitie. Secondly, succession failes: for what men soeuer are called and sanctified, are the Church: Thirdly, multitude no note: for if there be a calling and sanctification of men, there is a Church, be there many or few: But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apostles, and obedience thereunto, proceeding forward in

sanctification, euen vntill death; without which notes none can truly say they are of the Catholique Church: By which we may know the Church of England to be the true visible Church of God, called and sanctified in the truth, Ioh. 8. 31.

Now to proceede, wee are in the next place to intreate of the order which God obserueth in bringing men by degrees to life everlasting: And first of the calling mentioned; which is a worke of God, who of his meere fauour and grace calleth vile and miserable men out of the world, and inviteth them to life everlasting: to vnderstand which we must know that the calling of God is two fold. The first is *generall*, when God calles a whole Nation, kingdome, and countrie, that is, when hee offers them saluation in the meanes; as when hee sends his word amongst them, affordes them the Sacraments to seale the Couenant, giues leaue to approach him in prayer, and all this in the Ministrie of man, that man might call man: yea when hee vouchsafeth priuate meanes farre inferior to the former, yet often serving for a generall calling, as is the reading of the Scriptures, yea of mens writings, and some time reports, as in *Rahabs* example, and the woman of Samaria; by these meanes the Lord generally calleth men, offering, but often not giuing grace offered, in great iudgement turning away from a froward people.

If God offer, but giue not grace, it is a deluding of men: Object.

No, for first a man was once able to receiue it: secondly, hereby hee maketh them without excuse whom he will destroy: thirdly, hereby hee keeps the wicked in outward order. Answer.

Vse: Considering to be called of God is the first step to life everlasting, and we in this Church of England are thus called, it remaines that euery man should answer this calling.

How shall this be done?

Frame thy heart to answer God, as *Dauid* did when God bad him seeke his face: *Thy face O Lord will I seek:* see also Marke 9. 23. 24. of the father of the possessed child, and Psal. 40. 6. 7. when *Dauid* care was pearced, hee answered: *Lord I come:* this ought to be the Answer of our hartes to the Lords voice sounding in the Ministry.

The second calling is more speciall, when grace is not only offered, but giuen

The Scriptures written properly for the Church, that it might be gathered and strenghtened thereby.

Object.

Answer.

Answer.

Question.

Answer.

Churches are not to be gathered or strengthened thereby.

also by God, thorough the effectuell working of his spirit in our hearts: which is the beginning of grace in vs, hee himselfe laying the first foundation of it: by giuing power to receiue the word, to mingle it with faith, and bring forth the fruites of new obedience; for the better conceiuing of the nature of it consider fixe pointes:

First the *ground* and foundation of it, namely Gods eternall free election of vs vnto life euermlasting, as 2.Tim.1.9. when I say *free*, I exclude not only whatsoever man can imagine within himselfe as vaine in procuring such good vnto himselfe, as not of works, saith *Paul*, least any should boast; but also placing the ground of all our good out of our selues in the counsell of God, which the Apostle calles *his good purpose*, Rom.8.28: yea to shew the freenes of this grace, it is thence denominated and called the *election of grace*.

Secondly the *meanes* of this calling, which in the Lords hands are diuers; whereof some prepare to calling, othersome are instruments of it: as first the *reading* of the Scriptures, seruing to begett a generall historicall faith. Secondly, afflictions in bodie, goods, name, friends or otherwise tending to humble a man and prepare his heart as soft ground. Thirdly, the denouncing of Gods iudgements, and threats of the law which sends to hell, but giues no grace: these are generall preparatiues: others are instruments to effect inward calling, as the preaching of the glad tidings of the Gospell, which is the most principall and effectuell meanes of this speciall and effectuell vocation: and to this *Paul* ascribes it, as 2.Thess.2.14. whereunto he called you *by our Gospell*: that this is true, consider a two fold worke of this Ministerie, when it is powerfully applied to the hearts of men. First it openeth the very heart of a man, and laies him out to the beholding of himselfe, shewing him that by his detestable sins he hath made himselfe more vgly in Gods eyes than any Toade can be in mans: whereby he is prepared not to lie asleep in this estate, but vnto the second worke, which is to apprehend and applie the blood and merits of Christ (exhibited in the Gospell) for the washing and bathing of his sinfull soule, that so he may be saved from wrath.

Thirdly, the *persons* that are called: those are mentioned, Rom.30. namely those whom hee *had before predestinate*, those hee called: which seemes to be expounded in Acts 13.48. *So many as were ordained to life euermlasting beleued*, that is, were called vnto the faith: all therefore are not called.

It pleaseth some to teach another doctrine, namely that God for his part calls all men effectually, and giues them a power to beleue if they will; but the difference, say they, is in the will of man; to prooue which they bring this comparison: The Sunne shines on waxe and clay equally, the waxe is softened, but the clay is hardened. But this is not true out of the Scriptures: for it is *not giuen to all* to vnderstand the mysteries of the kingdom, Matth.13.11. these things are *hid* from most of the wise of the world, and reueiled vnto babes, Matth.11.25. Knowledge is giuen to some, not to others, and consequently faith: for they which haue not knowne cannot beleue.

Fourthly, the *time* of this calling. The particular time of any mans calling is not reueiled, but laid vp in the secret counsell of God, in whose hands times and seasons are: yet the extent of the time is large enough though stinted, euen the time of this life, some at the *sixt houre*, some at the *ninth*, and others at the *eleuenth*, &c. but not after, because that then all means of calling men cease. Now because men know not the date of their daies, it behoues them out of hand to strue to enter, not to deferre from day to day, alleaging that some are called at the twelfth houre, but accept of y^e Lords call while it is yet the acceptable time. If the Lord now say, Seeke my face, let thy heart answere as an echo which takes the word out of the mouth, *thy face O Lord I will seeke*, Psalm.27.8. Such a pleasant harmonie God is delighted with. If he say (as the Prophet speaketh) *Behold now my people*, they are presently readie to answere: *Behold now our God*; and the rather because the Lord will be free, and not stinted by thee, that either he should call thee in thy crooked yeeres, or not at all: he will not be prescribed vnto extraordinarily to call thee at the twelfth houre, as hee did the theefe on the crosse, when thou howlest vpon the bed of thy sorrow, and gaspest vpon thy death-bed. Therefore while it is called so: day let vs heare

heare the voyce, and harden our hearts no more.

Fifely, wherein doth this effectuell calling stand?

Both in the outward and inward calling, because the former is often in the meanes giuen to Nations, people, men, at least to make them without all excuse: but the second being secret and inward, whereby the Lord makes a mans heart inwardly answere the outward calling, possesseth him with a willing mind stedfastly to beleue in the Lord Iesus, and with an endeavour to please the Lord in all things: thus is the heart pearced, Psal. 40. 6. the heart of stone changed into an hart of flesh, that is, made tractable and pliable, Ezech. 11. 19. and an heart which is a sacrifice accepted of God; such an hart was *Lydia*, Act. 16. 15. when God had opened it, it was heedfull and attentiuē to the words of *Paul*: this hart can relish the sweete promises of the Gospell, and no other.

Sixtly, the excellencie of this calling: which wee shall perceiue by these considerations. First, in that it is a great work, as was the creation of man at the first, Rom. 4. 18: so the Apostle maketh it, 2. Cor. 4. 6. he that at the beginning called light out of darknes, the same hath shined in our hearts, &c. that as God calls the first time and dead creatures come forth to life: so with no lesse powerfull voyce the Lord calls the second time the heart of man dead in sinne, and it is quickened with the life of God.

Secondly, this effectuell calling goes beyond the worke of our creation: for here a man is taken out of the first *Adam*, and set into the second, and at the same instant power is giuen to beleue, being in time both together, though in order faith is first, and then ingrafting, wherein is not onely a bare priuation as in the creation when God called *things that were not*, as though they were: but here is a plaine resistance and rebellion; God calling not onely things that are not, but things that would not and refuse to be. Thus to raise a man out of the blood of Christ, is more than to raise *Eue* out of *Adams* side; to raise a dead soule from the death of sinne farre more glorious and powerfull, than to raise a dead bodie from bodily death; to raise a man to supernaturall life, farre greater than to a naturall onely.

Thirdly, this calling ratifies all our covenants with God. Men in their Baptisme enter covenant with God, but often start from it, and will not stand to it, so as the covenant is onely made: but when as a man is effectually called, the covenant is not onely made but truly accomplished, and that on mans part.

Vse. Seeing we are called of God himselfe in the ministerie of the word, (for *Paul* calles it, Phil. 3. 14. an high calling) we must labour to ioyne the inward calling with it which is higher than that, by hauing first a griefe because we cannot beleue: secondly, a readie mind: thirdly, an endeavour to beleue: fourthly, a sorrow because we beleue no more, and faile so much in the seruice of God; which if we want we must labour for the; and if wee haue them, be thankfull vnto God for them.

2. Vse. Learne the dutie laid downe by the Apostle, Ephes. 4. 1. that we should walke worthie of our calling. To doe which, first we must looke that we frame our liues holily, being *holy in our whole conuersation, as he that hath called vs is holy*. Secondly, there must be the same end of our liues which is of Gods calling, that is, to bring vs to heauen. The end of our being in the world is to be called out of the world, and (as *Abraham*) to obey God, as looking for a citie in heauen not made with hands.

Now we proceede to the second step of life eternall, which is *sanctification*: this name is taken from the Latins, and by it is ynderstood Regeneration, renouation, new creation, and to be sanctified is to be made holie and be borne anew. That wee the better know this grace consider sundrie points.

First, *what sanctification is*: It is an inward change of a man iustified, whereby the image of God is restored in him. For the opening of which description marke that first I call it *a change of a man*, to put a difference betweene it and ciuill conuersation, which is a gift of God likewise as this is, but farre different from it; because this onely restraineth the corruption of the heart, whereas sanctification reneweth the heart: and thus the gifts of God are of two sorts: first, restraining, which doe keepe in the wickednes of the heart, such as are all ciuill vertues. Secondly, renewing or altering the minde, which not onely represseth but abolisheth corruption;

corruption; of this kinde is sanctification.

Secondly, I call it an *inward change*, namely in the minde, will, affections, as working vpon the inward corruptions and lusts of the heart: to distinguish it from outward sanctification which a wicked man may haue, whereby he reformeth his outward man and cariage by the ministerie of the word, such are they whom the Apostle speakes of, Heb. 10. 27. which *tread vnder their feete the blood of Christ, whereby they were sanctified*, namely externally: this is of another kinde working the inward change of the heart.

Thirdly, I adde of a man *iustified*: for two causes: first, to shew that iustification and sanctification are two diuers gifts of God, and their difference may appeare in three things: first, in that iustification is out of a man; sanctification is within him. Secondly, iustification absolues a sinner, and makes him stand righteous at the barre of Gods iudgement; sanctification cannot doe this. Thirdly, iustification brings peace of conscience; so doth not sanctification, but followeth that peace.

Thus the Apostle hath them distinct, 1. Cor. 6. 11. Ye are *washed*, ye are *iustified* and *sanctified*: as also 1. Cor. 1. 30. Christ is made to vs *righteousnes* and *sanctification*. Secondly, because iustification goes with sanctification, though iustification be before in nature, yet they are wrought at the same time. For when God accepts a mans person, then is hee made iust, who is also sanctified. Fourthly, I say *the image of God is hereby restored*, the which that we may know wherein it consisteth, consider the three-folde estate of man; the first of innocencie, the second after the fall, and the third vnder Christ. First, in innocencie man had three things: first, substance of bodie & soule: secondly, the faculties of soule, as reason and vnderstanding: thirdly, the image of God standing in the conformitie of the whole man, to the will of God. Secondly, in the state after the fall man hath two of these: first, substance of bodie and soule: secondly, faculties as before. But the third is wanting, standing in righteousness and holinesse, and in stead of it is found in every man original sinne, which distempereth and disordereth the whole man, his minde, will and affections, and carrieth him against the

will of God. In the third condition vnder Christ wee haue three things: first, substance of bodie and soule: secondly, faculties of the reasonable soule: thirdly, a new created holines and righteousness, before lost, but now restored by grace aboue nature; and this is a renewed conformitie to the will of God, and the image of God againe restored.

Where note that sanctification is such a gift of God, as changeth the man, not the substance of the bodie, or the faculties of the soule, but the corruption, disorder and sinfulness of man; it rectifieth, but abolisheth not affections: if a man be of sad disposition, it neither increaseth nor taketh away, but moderates his sorrow, and keepe it in order: so if a man bee of a merrie disposition, it deprives him not of his mirth, but corrects it, that it exceede not: so in Choler and other complexions. Then those that feare to labour in their sanctification, because then they must be solitarie, sad, and cannot be merrie, and those that thus object against those who endeuour ouer their owne reformation, may see themselves deceived, seeing it onely tempereth the affections to such moderation as becometh holines.

The second point is: *Whence haue we our sanctification?* whether from our parents, or from what originall?

No, it cannot flow from the parents, no although they be holy; Job. 1. 13. the new birth is not of blood, nor the will of flesh, nor of man: for parents must be considered two waies: first, as they are men, children of Adam. Thus they bring their children, and conuey no more to their children than Adam did, which is nature, together with the corruption of it.

Holy parents haue no sinne, for it is Obiect mortified in them, therefore they cannot deriue it to their children?

Notwithstanding their sanctification they conuey the nature and sinne of Adam: which comes thus to passe. God in the beginning gaue this law, that whatsoever Adam received, he should receive it for himselfe and his posteritie; and whatsoever he lost, he should lose from himselfe and all his posteritie: by vertue of which law parents sanctified bring forth children vnsanctified, which may appeare by this coparison. Take wheate, make it as cleane as you can, sow it, and

Religion
rectifieth
affections
but abolisheth
them not.

Answer.
*Who can
bring a
cleane
thing out
of filthy
there is
one.

Answer.

it will come vp not as it was sowed, but in stalke blade and eare, and it brings vp as much chaffe as euer it did, though none were sowed with it; what is the reason hereof but onely the order set in nature by God at the first? So parents, let them be neuer so holie, by vertue of the former lawe bring forth vnholie children.

Secondly, parents must be considered as holy men, sonnes of the second *Adam* by a second birth: and thus they produce not their children, nor deriue their holiness into them, although their holiness may be a meanes to bring them within the Couenant.

Whence note that y^e soule of the child is not deriued fro the soule of the father, as the body is fro his body, for then shuld they haue the same properties with the soule of the parents: so euery regenerate man should deriue a regenerate soule vnto the infant, which is false not onely in many examples, but in that originall sinne infecteth euery infants soule, aswell of the beleeuing as vnbeleeuing parent.

But if sanctification be not from the parent, whence is it?

From Christ, who is made of God vnto vs sanctification, 1. Cor. 1. 30. 1. Coloss. 22. In him are hid all the treasures of it, of whose fulnes we receiue grace for grace, 1. Ioh. 16. wherein two further points are to be knowne: first, what thing in Christ is the roote of our sanctification: namely Christ his holiness as he is man, euen as *Adams* vnrighteousnes is the roote of our corruption.

Secondly, that seeing he is the roote of our sanctification, it is necessarie there be a coniunction and vnion betweene him and vs, before we can partake of his holiness, and it is the bond of faith which knits vs as members vnto him the head: in which regard the Apostle saith, he is made of God our sanctification, 1. Cor. 1. 30. that is, the roote and author of it.

A third point is, the measure of our sanctification, which is but in part given vs in this life, the most regenerate man being partly flesh and partly spirit, appearing in this comparison: Take a vessell full of water, let a portion be taken out and an equall portion of hot water put in, it becomes luke-warme all of it, partly hote and partly cold: euen so euery man is a vessell of water filled with corruption to

the brim, if a part of his corruption be taken away, and a proportionall part of holiness put in stead of it, the whole man becomes partly holy, partly vnholie: of which wee haue an example in *Moses*, Num. 20. 8. 9. who in finiting the rock so as the water gushed out, bewrayed the mixture of faith with vnbeleefe in the same action; he takes the staffe, therein he obeyed God; but he strikes the Rocke twice, being commanded only to speake to it, and therein he disobeyed, for which the Lord was angrie.

A fourth point is, touching the parts of sanctification, which may be diuided two waies: first it is diuided into mortification and viuification.

Mortification is a part of sanctification, whereby the power, tyrannie and strength of originall sinne is weakned, and also by little and little abolished, which be considered to be not in one part onely, but throughout; so as when one part of originall sinne decaith, so doth also the rest, the ground of which is the vertue and efficacie of Christs death: which if any aske what it is, and what power it can haue since it is ended: I answer, it is that power of his Godhead whereby on the crosse hee sustained his Manhood, and so made his death a satisfaction to the iustice of God for mans sinne.

It will be further asked, how come we to be partakers of this vertue of Christs death, and to feele the power of it in our hearts?

So soone as any man by faith begins to be vnited vnto Christ, his death is applied vnto him, so that by meanes of our coniunction with Christ, we as truly partake of that power of his, as he himselfe was on the crosse sustained by it: then he feeles sin wounded in him and dying daile, to which hee cannot liue as before.

The second part of sanctification, is viuification, or quickning, and it is when Christ dwels and raignes in our hearts by his spirit; so as we can say, we henceforth liue not, but Christ in vs: the foundation of which is the vertue of Christs resurrection: which is nothing else but the power of his Godhead raising his Manhood, and freeing him from the punishment and tyrannie of our finnes: this power is conueied from him vnto all his members, who being mystically conioyned

The first diuision of sanctification.

Question.

Answer.

ned with him, are thereby raised from the graue of their finnes.

The second diuision.

The second diuision is taken from the faculties of man : which are seauen in number : 1. The Minde : 2. Memorie : 3. Conscience : 4. Will : 5. Affections : 6. Appetite : 7. The life it selfe. In all which this grace of God must appeare.

Minde.

1 The *Minde* is that part of man which frameth the reason : this *Paul* calleth *Ephes. 4. 5.* the spirit of our minde, which must be renewed; the sanctification of which is called, *Reu. 3.* the eye salve; it is a grace cleering the darke minde and dimme vnderstanding: containing in it these three things. First, sauing knowledge, *1. Cor. 2. 12.* whereby we know the things giuen vs of God. Some will say, what be they? Ans. This knowledge may be referred to two heads. The first is the knowledge of God. The second is the knowledge of our selues. The former of these hath two branches: first, that knowledge of the true God, which is *life everlasting*, *Ioh. 17. 3.* Secondly, to know the mercie of God in Christ to my selfe in particular, *Ephes. 3. 18.* This is to know the *height, length, and depth of the loue of God* to me in special; as that God the Father is my father; God the Sonne my Sauour; God the holy Ghost my Sanctifier: this is the sauing knowledge of God.

The second head of this sauing knowledge is to know a mans selfe, when hee sees the secret corruptions of his heart against the first and second Table, to see and to feele this is a worke of grace, and an argument of an heauenlie light enlightening the soule.

The second thing in the sanctification of the minde is (after the knowledge of these) to approoue the things of God: that is, to minde and meditate on things spirituall, *Rom. 8. 5.* to *sauour the things of the spirit*, namely things pertaining to the kingdome of God. Contrarie to the practise of them whose glory is their shame, yea whose end is damnation, *Phil. 3. 19.* who minde earthly things.

The third thing is a settled purpose in the minde, not to offend God in any thing, but to endeuour the doing of his will, and the pleasing of him in al things: this is called the turning of the mind, and is the substance of true repentance.

Memorie.

2 The *Memorie*: the sanctification of it, is an aptnes by grace to keepe good

things, specially the doctrine of saluation, by which *Dauid* was preserued from sinning, *Psal. 119. 11:* and *Mary* pondered things concerning Christ, and laid them vp in her heart, *Luk. 2. 15.*

3 The sanctification of the *Conscience* Conscience is an aptnes to testifie alwaies truly that a mans finnes are pardoned, and that hee preserueth in his heart a care to please God, *2. Cor. 1. 12.* This testimonie was *Pauls* reioycing: and *Hezekias* comfort on his death-bed was the testimonie of his conscience of his vpriight walking before God: yea this conscience is apt also to checke and curb vs when wee encline to euill: so *Dauid* saith, *Psal. 16.* his reines did correct him in the night season: and to stirre vs vp to good, as the voyce behind vs saying; *Here is the Way, walke in it*, *E. say 30. 21.*

4 The *Will* is sanctified when God Will gives grace truly to will good; as to beleeue, feare, obey God; when a man can say, that though he finde not to performe that which is good, yet to will good is presents with him, *Rom. 7. 18.* This is much accepted of God: for where the minde and other faculties faile in their dutie, then comes this will and supplies their want; which being willing to doe much more then it can, the Lord of his mercie accepts it for the deede it selfe.

5 For the *Affections*, Affections some of them concerne God, some our Neighbour, and some our selues. Sanctified affections concerning God are first feare of God, when a man stands in awe of Gods presence, and in regard of his Commandements. Secondly, a contentment and quietnes of minde in all conditions of life, when a man at all times can submit his will vnto the will of God, *Iob 1.* The Lord hath giuen and taken away, blessed be his name: and *Dauid*, *Psal. 39. 2.* I held my tongue and said nothing, because thou Lord didst it. Thirdly, loue to God in Christ, and to Christ in man, *2. Cor. 5. 14.* *Rom. 9. 3.* Fourthly, an high estimation of Christ and his blood about all things in the world: *Philip. 3. 8.* I count all things dung for Christ.

Secondly, the affections towards our Neighbour is to loue him, because hee is Gods childe in my iudgement, *1. Epist. Ioh. 3. 14.* and in Christ my brother.

Thirdly, concerning our selues, to haue a base estimation of our selues in regard of our knowne finnes and corruptions:

Paul

Paul cried out that he was *the head of all sinners*: so the prodigall sonne; *I am not worthy to call thee father*: David, Haue mercie on me according to the *multitude of thy mercie*.

6 The sanctification of *Appetite* stands in the holie ordering of our desires in meate, drinke, apparell, riches, &c. and in the practise of three maine vertues: first, Sobrietie: secondly, Chastitie: thirdly, Contentation: by which the appetite must be governed.

7 Sanctification of *life* stands principally in three things: first, in an endeavour to doe the will of God, that herein wee may testifie our thankfulness. Secondly, in testifying our loue to God in man. Thirdly, in deniall of our selues: which is, first, when wee hold God to be wiser than we are, that so wee should be both directed and disposed of by him. Secondly, when wee account him more carefull for vs, than we our selues can be, and so rest well satisfied with what condition of life so euer he sets vs in. Thus are we to practise this grace through our whole conuersation: for wee may not measure it, nor iudge of it by one action good or bad; but looke to the whole course of life, if that be good, the heart is sanctified.

8 The fifth point is, how sanctification is here ascribed to God the Father, seeing all outward workes are common to the whole Trinitie. Ans. Sanctification is attributed and that truly to all the three persons, who haue all stroke in the worke of it, but diuersly. The Sonne sanctifieth by meriting sanctification; the holy Spirit sanctifieth by working it, and by creating the new heart; the Father sanctifieth, by sending his sonne to merit, and giuing his spirit to work it. And here the worke is thus ascribed vnto him, as being the ground and first author of it.

Vic. Labour for the speciall grace of God. The meanes wee are to vie is laid down in Rom. 6.1. to the 14. verse, namely, to beleue that we were crucified with Christ, buried with him, yea and rose againe with him; because he was vpon the crosse, in the graue, as also in rising from thence in our stead and roome, sustaining our persons vpon him: this is the foundation of our holinesse. Some will aske how this can be a ground of our holinesse? I make it plaine in this comparison: As a Traitor arraigned, and hanged accor-

ding to law, is then freed from his fact, the Iudge ceaseth to punish him, and he ceaseth to be a Traitor, committeth no more misdemeanour: so the sinner being arraigned at the barre of Gods iustice, and attainted of high treason, is according to Gods law condemned and executed in Christs condemnation and execution, is now as a dead man vnto sinne, and cannot thenceforth liue thereunto any more.

Now followes the third degree of life eternal, in these words [*and referred to Iesus Christ*]. The meaning of which words is plaine in the 1. Epist. of Peter, the 1.5: where he saith, that the elect are *kept by the power of God vnto salvation*: in the adding of which words to the former, wee are taught that with the gifts of true faith, calling and sanctification, is ioyned vnseparably the grace of perseuerance vnto the end: of which truth we will consider foure maine grounds.

The first ground is, the *election* of God: that is, his decree whereby he setteth some apart to life. This decree is as vnchangeable as God himselfe is; and as election is vnchangeable, so is the fruite of it in vs, in respect of the ground: and hence followeth it that faith and sanctification are vnchangeable. Rom. 8.3: the predestinate are glorified, Matth. 24.24. the exception sheweth it impossible the elect should be deceived.

The second ground is the *promise* of God in the Euangelicall couenant, which is largely propounded in Ierem. 31.40. where is promise made of two things: first, the Lord promiseth that *he will not turne from them to doe them good*, which is a promise of eternall mercie, shewing the pardon of sinne, being once giuen, is giuen for euer. Secondly, that *he will put his feare into their hearts*, there is promised continuance of faith and sanctification, for they shall *not depart from it*.

The third ground, is the *office of Christ*: in it consider first his Priesthood, secondly his kingly office. First, he was a Priest, partly to offer sacrifice, partly to make intercession for every beleuer: so hee did for Peter, Luk. 22.32. that *his faith might not faile*, and not onely for him, but as appeares in that worthy prayer recommended in Ioh. 17. for all the Disciples, and not for them onely, but for *all beleuers* through their word. The same request is in that Chapter repeated thrice. Secondly

4. Grounds to proue the perseuerance of the elect.

ly for his kingdome; as he is the head of his Church, his office is 1. to keepe all that are given him vnto life, Ioh. 10. 28. *I giue vnto them life: and none can plucke them out of my hands.* 2. To giue spirituall life to his members, Rom. 6. 8. 9. If Christ the Head died but once, and liueth for euer, then all his members die but once to sin, and after alwaies liue to righteousness: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the *qualitie of grace*, as of faith, sanctification, &c. whose nature is to endure to life euerlasting: for he that once beleeues, remaines euer a beleeuer, 1. Ioh. 3. 9. *He that is borne of God sinneth not, because the seed remaineth in him.* Now if that remaine whereby he is borne of God, himselfe must also still remaine borne of God: vpon which foure grounds we may perswade our selues of the gift of perseuerance.

Obiect. It is alleaged, nothing is vnchangeable but God, and therefore grace is changeable.

Answer. Euery gift is changeable in it selfe, so man in himselfe considered may fall away: but God hath promised a second grace confirming the first, by vertue whereof a man cannot fall away.

Obiect. It will be further said, that the child of God when he falleth into a grieuous sin, (as *Dauid* did) is guiltie of death, and therefore is not iustified, and consequently falleth away.

Answer. When *Dauid* fell hee was guiltie of death but onely in regard of that sinne into which he was now fallen, all his former sinnes being pardoned: yea that sin also was pardoned (though not actually to him before his repentance) yet in Gods counsell; so as that sinne being on Gods part pardoned, he remaines still in the fauour of God.

Obiect. But in time of persecution many fall away.

Answer. If any fall quite away they neuer had true faith: which stands in three things: 1. Knowledge: 2. Assent: 3. Apprehension of Christ. The two former they might haue, but the third was wanting vnto them. Againe, those that fall off in persecution, if they haue true faith they fall not wholly, because the seed of God remaines in them; nor finally, because in time they shall returne vnto the Lord againe.

Obiect. But this doctrine leades men to securitie.

No, it leades a man from securitie vnto a new life and watchfulness: seeing grace is added vnto grace to keepe vs in the state of grace.

Vse. First, in y the gift of perseuerance is ioyned with true faith; I gather that the doctrine of the Papists is not of God but a doctrine of diuels, which teacheth that he which is chosen of God, who hath true faith and is iustified, may in regard of his present right fall away: for how can that be if hee that be chosen be called, sanctified, and preserued vnto life?

Secondly, it is false that a man trulie iustified may lose his grace, seeing with iustification is ioyned preseruacion: neither that which teacheth, that a true beleeuer may fall wholly, though not finally, is true.

Thirdly, those also are deceiued who thinke that mans saluation is pinned vpon his owne sleeue, and hangeth vpon his owne will; for God would haue all saued, Christ died for all, the holy Ghost giues grace to all: why then are some saued, some not? It is (say they) from their owne wil, grace in some preuailes against flesh, and they are saued; but flesh against grace in the other, who therefore are damned: but this scripture shewes that to be but a deuice of man, seeing whosoever are once elected are called, sanctified and preserued to life; and what malice is able to resist this will of God?

2. Vse. Note here the vnspokeable goodnes of God in the worke of Regeneration; in that he not only giues a new life, but preserues it in vs. *Adam* once had this life of grace betruisted vnto him and had it in keeping, but he quickly lost it from himselfe and his posteritie. Now God hath restored this life againe to beleeuers; but that they might be sure of it he will now keepe it for them himselfe.

And reserved vnto Christ that is, to be presented and set before Christ, and that partly in the day of death, partly in the day of iudgement holie and without blame, Ephes. 5. 27. Whence note: first, beleeuers need not feare the day of death or iudgement; nay rather they may reioice in it, as the day of their redemption, yea and of triumph. What an honor was it for *Pharaohs* daughter to be presented to *Salomon*, and *Heiter* to become the spouse of *Abasurnus*? much more glorie is it for the faithfull thus to stand before Christ at that day.

Secondly,

Secondly, wee must all our life long prepare and fit our selues to be presented as pure spouses to our Bridegrome: both these duties are laid downe Reuel. 19.7. *Be glad and reioyce, for the marriage of the Lamb is come, and his wife hath made her selfe readie.* This preparation stands in two things: first, we must betroth our soules to Christ; this is done when God giues Christ, and we receiue him by faith, cleaue vnto him alone, depend on him as the spouse vpon whom her soule loueth. Secondly, wee must beautifie our soules hauing giuen them to Christ: this is done when the holie Ghost sanctifieth the same, and we daily labour in the renewing of our owne hearts.

Thirdly, we must hence be stirred vp to prayer for this gift of preservation to life everlasting, & reseruation to Christ, hungering for grace after grace, to bee strengthened in temptation, especially in this last and declining age, wherein the Gospell takes little place in our hearts.

Verf. 2. *Mercie vnto you, and peace, and loue be multiplied.* In these words is laid downe the third point in the salutation; namely, the prayer vsually obserued in Apostolical salutations. In which first he prayeth for three things; *mercie, peace, and loue.* Secondly, that these may be multiplied; that is, continued and increased in and vpon them. First, of the multiplying of mercie: The mercie of God towards the creature is taken in Scripture two waies; generally, and specially: Gods general mercie is that, whereby he is inclined to helpe the creature in miserie, Luk. 6.36. Gods speciall mercie (called *riches of mercie, whereby he will haue mercie on whom he will*, Rom. 9.15.) is that, by which is granted pardon of sinne, and acceptance in Christ to life everlasting: and for this hee prayeth in this place. Now because this speciall mercie cannot be multiplied in it selfe, being infinite in God, as himselfe is infinite, therefore by *mercie* wee must vnderstand the fruites and effects thereof. And for our better instruction herein, three things are to be considered.

First, that *mercie* is asked in the first place, before *peace* and *loue*: teaching vs, that the mercie of God in Christ is to be sought for aboue all things in the world. Psal. 4.6. *Many say, Who will shew vs any*

good? but Lord lift thou up the right of thy countenance vpon vs. Psal. 119.77. *Let thy tender mercie come vpon me, that I may liue.* This is the foundation of all blessing.

Secondly, note the persons for whom he thus prayeth. *To you*: that is, as in the first verse, to those who were called, sanctified, and reserued to Christ; not for vnbeleeuers, vnrepentant, and Apostates: whence we learne, first, that a man iustified, sanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercy cannot stand together, & he that still stands in need of mercie can neuer merit; which doctrine must be maintained against the Romane Church, which teacheth, that a man may put his trust in the merit of his works, so he doe it soberly. Secondly, that men effectually called and sanctified, because they still stand in neede of mercie, must be in their owne eyes still vile and miserable. Abraham being to speak to God, tearmes himselfe *dust and ashes*. Iacob acknowledged that he was *lesse than the least mercie*. Iob cries out that he was *vile*, and *abhorres himselfe*. After these examples we must ever keep our hearts as emptie vessels, readie to receiue more mercie.

Thirdly, note the measure of mercie asked; he praies for continuance and increase of mercie to those who had already the riches of mercie. Whence we learne, first, that all the good we haue, or can doe, is of meere mercie; not onely for the beginning and continuance, but also for the increase thereof: as grace is no grace vnlesse it be euery way grace; so also of mercie. Which takes away all conceit of merit, seeing mercie filleth vp all the roome, and leaues no place for merit. Secondly, that the Apostle here also confirmeth the former grounds of our perseuerance: for by this prayer, grace is to be added to the former graces, yea multiplied: so the Lord dealeth, not giuing over when he hath giuen one grace: for first, he giues his seruant *power to beleeue*: secondly, he giues an *execution* of this power. Neither there giues ouer, but by a third grace giues continuance of that power: yea and addes a fourth, which is an execution of that continuance. Thus he deales with all true beleeuers, not onely in respect of faith, but of obedience also:

Phil. 2. 13. *God worketh both the will and the deed.* Philip. 1. 6. *He that hath begun this good worke in you, will performe it until the day of Christ.* So as this may well be called a *multiplication of grace*, seeing every beleever hath one grace more than Adam had; he had power to obey; so the renewed haue. Secondly, he had the act of obedience; so they also haue. Thirdly, hee had power to perseuere; which they likewise haue: but hee had not the act of perseuerance; which they haue, therein farre excell him.

The second thing desired in the prayer is *peace*; namely the peace of God, whereof he is the author; and it is *the unitie and concord of man with God, and with the creatures.* Touching this peace, note three things; the foundation of it, which is Christ the second Adam; euen as the first Adam was the author of discord and enmitie, Ephes. 2. 14. Secondly, the manifestation of it; this peace is offered in the preaching of the Gospel, which therefore is called the *glad tidings of peace*, Rom. 10. 15. and the Ministers of it, the *Embassadors of peace*, 2. Cor. 5. 20. Thirdly, the kindes of this peace, it is two-fold: first, betweene person and persons: secondly, betweene person and things. The former hath sixe heads, I. Peace betweene man and God, the Father, Sonne, and holie Ghost, properly called *reconciliation*, whereby God in Christ is at one with man, and man thorough Christ at one with God, of which when man is once perswaded in his heart, then comes this peace, Rom. 5. 1. from which springs another, namely tranquillitie of minde, when the mind is quieted in all things that befall, without grudging or impatience, and that because it is the revealed will of God, Philip. 4. 11. II. Peace with the good Angels, Ephes. 1. 10: for men being at peace with God, the Angels are become seruants and ministering Spirits vnto them, Hebr. 1. 14. III. Peace with a mans self, consisting in two things: first, when the conscience sanctified ceaseth to accuse, and in assurance of Gods fauour beginneth to take his part, to excuse, and speake for him before God. Secondly, when the will, affections, and inclinations submit themselues to the enlightened minde: of which if either be wanting, man is at warre with himselfe, and the peace of God ruleth not in

his heart, Coloss. 3. 15. IV. Peace of true beleeuers among themselues, who before they beleeued were as Lions, and Cockatrices, Esai. 11. 6. but now in the kingdome of Christ haue put off that sauage nature, and become peaceable; as Act. 4. 12. *the number of beleeuers were all of one heart.* V. Peace of the faithfull with professed enemies; namely, when they endeouour to *haue peace with all men*, Rom. 12. 17. 18. not requiting euill with euill. VI. Concord of the enemies themselues, with the true Church: for often the Lord restraineth the malice and rage of his enemies, and inclines them to peace. Thus *Jacob and Josephs familie* were preserued in Egypt, and *Daniel* was brought in fauour with the chiefe Eunuch, Dan. 1. 9.

The second branch of this peace, is when all things, & creatures conspire and agree for the good of the godly. This is called *good successe*; promised Psal. 12. *Whatsoeuer the righteous man doth, it shall prosper.*

Vse. First, in that mercie is first asked and then peace, wee are by the order taught that peace and good successe are grounded on mercie: so as men for the most part take a preposterous course, who would haue good successe in health, wealth, peace, honour, learning, &c. in that they seeke it out of assurance of mercie in the pardon of sin; whereas this ground must first bee laid as the foundation of all blessing and good successe.

Secondly, we must endeouour that this peace grounded vpon mercie may haue place in our hearts, that wee may haue boldnes in regard of God, comfort in our consciences, peace with our brethren, quietnes and contentednes in all conditions of life, &c. This peace shall *preserve our hearts in all things*, Philip. 4. 7. This was *Dauids* securitie in the midst of his enemies, and danger of death, he would now *lie downe in peace, because the Lord did sustaine him*, Psal. 4. vers. 8. This grace preserueth the heart vndanted in many afflictions, euen as a souldier that takes the enemies Ensigne, cares for no blowes or wounds so hee may carrie away the Ensigne; so hee that preserues the peace of God in his heart, makes light of afflictions, seeing hee holdeth that which counteruaileth all of them.

The third grace desired in the prayer

is love, which is a most excellent vertue; preferred ^a before faith and hope, in some respects, and made ^b the end of the Commandment. Love is diversly taken in the Scripture; sometime it signifieth the love of God to the creature; and sometime, the love of man to God and man; and so it is taken in this place, being set after mercie and peace as a fruite of them.

In the handling of this vertue consider three points in generall, before we come to the speciall parts of it: First, *What this love is*; The love of God and man is a certaine divine and spirituall motion in the heart, causing it to be well pleased in the thing loved, and moving it to affect communion therewith: in these two consists the nature of true love to God and man.

Secondly, *Whence hath love his beginning*? A. Not from nature, for the wisdom of the flesh is enemie with God: yea there is in every mans nature a disposition to hate God and man when occasion is offered; let the naturall man say never so often he loveth God, herein he lieth^a and deceiveth himselfe: for urge him to frame and conforme himselfe vnto the word wherein he should testifie his love, here his wicked heart hating to be reformed, resisteth plainly; saying, *I will not have this man to rule over me; I desire none of his waies*. This love then comes from grace, 1 Joh. 4. 7. *Love cometh from God*, 1 Tim. 2. 5. it hath his beginning from a pure heart, true faith and good conscience. Which must bee maintained against the Papiſts, who say that nature affordeth the inclination, but grace the practise; whereas indeed grace giveth both.

Thirdly, *consider the use of love*; It is the instrument and companion of true faith, which *worketh by love*, Galath. 5. 6. The proper worke of faith is to lay hold on Christ, this faith as a hand can of it selfe doe; but when it cometh to the practise of morall duties, it can no more worke without the grace of love, then a hand (which can lay hold alone and of it selfe receive and retaine) can cut any thing without an instrument. Whence it appeareth, that faith in justification is alone, but in the life of man it worketh by love: and whereas it hath bin taught for many hundred yeeſes, that *love is the life of faith*, that is ynnature, for it only testifieth that faith hath life, It is alleged,

that *as the bodie without the spirit is dead*, 1 Cor. 13. *even so faith without works is dead*: therefore workes are the soule, and give life to faith. But this consequence from this comparison is not good, because the soule is not properly the soule of the bodie but of the man, and so it proueth not that love is the soule of faith. Again, the word *Spirit* there betokeneth the *breath*, without which the body is dead, and thus is the comparison to be returned; that as breath maketh not a man living, but sheweth him to be alive, so love maketh not faith living, but testifieth it so to be; yea indeed is the fruite and effect of faith, as breath is of life.

More particularly this grace of love is two-fold: first, that whereby man loveth God: secondly, that whereby man loveth man. In the former note two points: first, what it is; namely, a motion of the heart, whereby it is affected to God, causing it to be well pleased in God, and his workes for himselfe; as also to seeke fellowship with God so much as it can. Secondly, note the measure of this love, which in Scripture is double: first, that which the law requireth, and that is the full measure of love, love in the highest degree, when man loveth God with all his soule, with all his strength, and all the powers of the whole man, so as in man no love can be above it; vnto this all men are bound, yet no man since the fall can attaine. Secondly, that which the Gospell describeth, standing in an vnſained will, and true endeavour to love God, with all the heart, all the strength, and all the powers; which is a smaller measure than the former, yea and a qualification and moderation of it, yet to none but those that are in Christ. Wherby we come to the right vnderstanding of diuers places of scripture; as 2 King. 23. 25. of *Iosiah*: 2 Chron. 34. 19. all *Judah sought the Lord with their whole hart*. These and such other places must be vnderstood as they are qualified by the Gospell, in that they willed and endeouored by all good meanes to seeke God; yea this text also must be vnderstood of this second measure, seeing the former being in the highest degree, cannot be multiplied, no not if men were glorified.

The second kinde of this love is *that whereby man loveth his neighbour*: which is a certaine divine and spirituall motion,

tion, causing the heart (as the former) both to be wel pleased in man for God, (that is, because he is Gods image and his owne flesh) as also to powre out it selfe and communicate goodnes to his neighbour, in wishing, speaking, and hoping the best of him. Wherein by the way obserue a plaine difference betwene faith and loue: faith is a hand, but to pull Christ to our selues: loue is a hand also, but opening it selfe and giuing foorth vnto others.

In this loue of the neighbour consider these three things: first, the order of it: The order that hath been taught for many hundred yeeres is, that first wee must loue our selues, and then others, from this ground. *Thou shalt loue thy neighbour as thy selfe*; for the rule (say they) must goe before the thing ruled. But this is not sound, seeing worthie then haue been commended in Scriptures for louing others as well, yea and better than their owne selues; so *Dauid loued Ionathas*, 1. Sam. 20. 17. Christ loued his enemies better than himselfe; these began not with themselves: yea indeed the right beginning of loue is in God, and then as a man is a more principall instrument of Gods glorie, hee must be for God preferred in our loue about our selues. Thus every man is bound to loue and preferre the life of his Prince about his owne; see the perfect rule of direction herein, Ioh. 13. 34. Secondly, note the manner of it, set downe in that precept: *Thou shalt loue thy neighbour as thy selfe*: that is, as wee are cheerful, and free to practise the dutie of loue to our selues, so must we doe it to others: for this precept aimeth at the manner, rather than the rule of our loue to man; for that is, as *Christ hath loued vs*. Thirdly, the kindes of it: it is two-fold: first *single*, when men loue others, but are not repaid with loue againe; yea when a man loues his enemy, but is not loued again. The second is *mutuall loue*, that is, when loue is requited with loue, called in Scripture *brotherly loue*; see Philip. 2. 2. 1. Cor. 1. 10: when men are of one iudgement, like minded, *speak one thing*; and one soule is as it were in many bodies.

The second point is the *multiplication of loue*, which the Apostle prayeth for vpon good ground, because it ioyneth man to God, and man to man, and so

becommeth as it is called *the bond of perfection*, the bond of the Church, Common-wealth, & of all societies. 1. Cor. 13. *Loue edifieth*, that is, it helpeth to build the kingdome of God, yea it constraineth men to all good duties in their particular callings. Q^y. But how shall this loue be multiplied? Ans. By certaine meditations, and practises. The *meditations* are many; first on Gods comendment: *Be seruants one to another in loue*, Gal. 5. 13. Secondly, of Gods image, which all men should beare in loue, 1. Ioh. 3. 16. Thirdly, of the fellowship of the faithfull, hauing all one father, one brother, one saluation, all linked by one spirit, Ephes. 4. 4. Fourthly, of the loue of God, Ioh. 13. 3. 5. which hereby we shall be assured of, 1. Ioh. 3. 14. The *practises* also are diuers: first, wee must labour to be assured of Gods loue to vs, and increased vpon vs, Ephes. 5. 2. Secondly, the law of nature must teach vs to doe as we would be done vnto. Thirdly, our care must be more to loue, than be loued: for to loue is a vertue in our selues, to be loued is the vertue of another. Fourthly, pray daily for multiplication of loue towards God and man, yea towards our enemies; seeing the more this is multiplied the happier is our estate, yea and the condition of the Church vpon earth. [Ver. 13.] *Beloued, when I gaue all diligence to write vnto you of the common salvation, it was needfull for me to write vnto you that ye should earnestly contend for the faith which was once giuen vnto the Saints.*

Here begins the second part of this Epistle, which is *the Exhortation*, teaching to the end of the 23. verse. In this verse two things are contained: First, the causes which moued the Apostle to write the Epistle. Secondly, the matter of his exhortation. The causes of his writing are three. First his *loue*, noted in the word *Beloued*. Secondly, his readie and willing minde of himselfe, noted in the word *diligence*, which signifieth a carefull endeavour and studie to doe the Church good, and it is enlarged by three arguments: first, in that he gaue *all diligence*, and not some part onely, to further the Church. Secondly, when hee could not speake to y^e Catholike church, he gaue diligence to write. Thirdly, he writeth not of small matters, but of things most weightie, such as concerne their

their *saluation*: against which seeing it might be objected, that he was not able to write of such a weightie matter, hee therefore calles it *common saluation* to cut off that surmise, as also to shew that it is common to himselfe and the whole Church, of which therefore hauing a share therein he is not ignorant.

The third cause in the word [*needfull*] a necessitie was laid vpon him in that he was called to bee an Apostle, and so bound to further the saluation of the Catholike Church.

Out of these three motiues which caused the Apostle to write, obserue; First, that euery Minister that would deliuer the word faithfully, must haue three things to excite him thereto: first, *loue* towards the Church to which he is called. Secondly, a *readie minde* to further the saluation of their soules. Thirdly, *the bond of his calling*, stirring him vp to faithfulness and diligence. All these three concurred in *Paul*: first, his *loue* appeared, 2. Cor. 5. 14. Secondly, his *readie minde* was not wanting, Philip. 2. 17. Thirdly, for his *calling* that vrged him see 1. Cor. 9. 16.

Note hence also, that whosoeuer would heare the word, or reade it to saluation, must bring three things in his heart: first, a *loue* to the word deliuered: This caused *Daniel* often to muse thereupon, Psal. 119. 97. Secondly, a *readie and diligent minde* to receiue and reteine it: this was in the Bereans, Act. 17. 11. and in the Galathians, when they receiued *Paul* as an *Angell of God*, Gal. 4. 14. Thirdly, a consideration of the great necessitie of hearing and reading the word; Prou. 29. 18. *Where vision faileth, people perish.*

Thirdly, in this example of the Apostle, all Pastors must learne diligence in all good meanes for the furtherance of the saluation of their flock: for which cause they are called *Watchmen*, because they are to watch over their soules. Yea *Sauours*, Obadiah 21. to put them in minde, that they are to bee the meanes of sauing men. They had no need then be entangled with many charges, and other busineses.

Fourthly, as the Apostle writeth of the [*common saluation*] of which he hath good experiences, so euery Minister must see that he haue experience in himselfe of that he teacheth others; and haue a

taste of that in his owne heart which he would haue others seasoned withall, els his teaching shall be cold.

The second part of this verse is the exhortation: the whole matter and substance may be reduced to three heads. First, that *faith* is a *notable treasure*, which hath many enemies. Secondly, that the *Saints* are the keepers of it. Thirdly, that the office of euery member of the Catholike Church is to hold and *maintaine* this treasure. For the first, that *faith* is a treasure, appeareth 2. Pet. 1. 1. where it is called *precious faith*: 2. Cor. 4. 7. a *treasure in earthly vessels*; and by this, that a fight is here inioyned against the enemies of it. For the clearing of which, consider two things: first, what it is. Secondly, who be the enemies of it, against whom we must fight; and then we shall ioyntly obserue with the seuerall grounds of faith. For the first, this faith is nothing els but y^e wholesome doctrine of the Gospel, called by *Paul* to *Titus* 1. 1. the *truth* according to godlines. So 1. Tim. 4. 1: this faith, which many shall denie, is opposed to the doctrine of Diuels. Now for our more orderly proceeding, wee must consider that this doctrine of faith admitteth a distinction, which *Paul* himselfe maketh 1. Cor. 3. 11. 12. Some doctrines are of the *foundation*, without which religion cannot stand, such as are set downe Hebr. 6. 1. Others pertaine to the foundation, but are not of it, as *gold and silver* built vpon the foundation. It shall not be amisse here to stand a while to set downe the wholesome doctrine of saluation which is fundamentall, reduced by the Apostle to two generall heads, *Faith* and *Loue*. The wholesome doctrine of faith, containes things needfull to be beleeued. The wholesome doctrine of loue containes things necessarily to be practised. And both these are expressly set downe in Scripture, as wee shall shew in their order.

Grounds of doctrine to be beleued.

First, That all the doctrine of the Prophets and Apostles is given by diuine inspiration: 2. Tim. 3. 16. *All Scripture is given by diuine inspiration*: that is, all the doctrine both for matter, stile, and words of Scripture is deliuered by the inspiration of the holy Ghost. Hence it followeth that all Scripture is authentically, as

hauing the authoritie from God, yea and must be beleueed as if God from heauen should speake; without disputation, or calling any part of it into question. This ground must first be laid. If it be said, the Scripture may be prooued by reason, and by the generall consent of the Church. Ans. That is vnttrue, for reason cannot settle the conscience to beleue, in any point. But scripture telleth there is a God, which reason prooueth. Ans. Reason out of nature teacheth there is a God, but by the word of God only I doe beleue it: inducements to faith may be brought out of nature, but Gods word onely caueth true beleefe. Secondly, for the authoritie of the Church; I beleue not because the Church saith so, but because the Scripture saith it; and the Church I beleue so farre as she consents with the word and speaketh out of it.

*The aduersaries of this ground against
Whom we must fight.*

First the *Turkes*, and *Turkish religion*, who denie scripture to bee given by inspiration, and denie the bookes of the Prophets and Apostles, and in stead of them stand to their Alcoran. Secondly, the *Iewes*, who refuse the bookes of the new Testament. Thirdly the *Atheist*, who will beleue nothing of all this. Fourthly, the painted aduersarie the *Papist*, who vndermines this ground; first, saying that the Hebrew and Greeke text is corrupted, so as wee may not build vpon it, that thereby they might bring their Latin Bible into credit as most authentical; and yet (that they might make the sentence of their Church the rule of faith) the most learned of all that Church hold that the Latin Bible is also corrupt; so indeede they couertly renounce all scripture that the sentence of the Church may obtaine the chiefe stroke. Secondly, in teaching that the authoritie of the Church in regarde of vs, is aboue the Scriptures, because wee knowe not the sense thereof, but by the Church: Thus putting downe the true and principall ground of Scripture, that they might more easily set vp their own dotages.

2. Ground. The second ground concerneth the sufficiency of scripture, and is this: *The Scripture of the Prophets and Apostles is a perfect rule of faith and manners: It is of*

all things to be beleueed or done to saluation. 2. Tim. 3. 16. *The Scripture is profitable to teach, improve, correct, instruct in righteousness, to make the man of God absolute, yea perfect in every good worke.* If it make him perfect in all kind of teaching, it is also able much more to make every man perfect to all the duties of his calling; Gal. 1. 8. If an *Angell should teach otherwise*, that is, diuise or besides, though not contrary to that which is taught, *hee shall bee accursed*; many doctrines indeed of Artes and other things are diuers and besides it; but the meaning is, that no doctrine of saluation must be brought, no not besides it, therefore the bookes of the Prophets and Apostles containe a perfect rule. Many things which cannot bee found in scripture may be supplied by tradition? Ans. Traditions can neuer settle the conscience, for though diuise of them are found in the writings of the fathers, yet they were subiect to error, and so might and did erre in them.

*Aduersaries of this ground to
bee contended with.*

First, all men by nature; Job. 22. 14. *Who say to the Almighty, Depart from vs, for wee desire not the knowledge of thy waies*: yea our common Protestants, who in iudgement acknowledge this rule, yet in their life they leaue it, and take the leaden rule of naturall reason; sense, sight, and feeling, and few there be that liue by faith.

Secondly, the Romish Church, for first, they make the written word a thing ruled by setting vp another Rule; saying, that there are two kindes of Scripture: The first is inward, written in the heart of all Catholikes, which is the vniuersall consent of the Church: The second is outward, written by the Prophets and Apostles, an inken scripture (say they) and a dead letter without the former. Whereas the cleane contrarie is true, the true rule being the scripture of the Prophets and Apostles; and the other in the heart is, this life, but an imperfect patterne drawne according to the former. Secondly, they overturne the ground, in ioyning to the written word *many traditions*; so making it but half a rule, and indeed as good no rule: but where are these traditions? In the writings

Papists enemies to
Hebrew
and Greeke.

The mystery of iniquity supported by myrrour

things of Fathers they say: But how shall we know them to be scripture? Because the Fathers say so: But how shall we know they say true? Here must they flie to man, whereof yet no man can assure vs. Thirdly, in teaching that the true sense of scripture cannot be found without the Churches determination, and so indeede make it no rule, because a right rule both ruleth it selfe, and is plaine to rule other things also.

Ground. The third ground is: *There is one true God.* By one, I meane one in number, not two: 1. Cor. 8. 6. *To vs there is but one God*, that is, to the Church, to vs that looke to bee saued: which is plaine by this reason, for there can be but one infinite, and if there were two or moe Gods, there should be two or moe infinities, which is impossible.

Adversaries to this ground.

First, the common Protestant, who in iudgment holdeth one God, yet in heart and life he setteth vp two or moe: some riches, some pleasure, some one sinne or other: for where a mans heart is, there is his God. Paul saith, some make their bellie their God: and that the Diuell is the God of the world.

Secondly, the maine Enemie is the Popish Church, which in word holdeth one God, but diuers waies set vp diuers gods. As first the Pope himselfe, who (by their reformed Canon law) is to iudge all, and to be iudged of none. Who maketh himselfe a forgiver of sinnes and that properly: yea, a maker of lawes to binde conscience aswell as Gods lawes, which is horrible blasphemie. Secondly, the Virgin Mary, whom they make a Goddesse as Christ a God: as Christ a King, so her a Queene; as he a Lord, so her a Ladie: yea they set Christ below her, whom they desire to command her sonne by the right of a mother: yea and in some of their reformed Service bookes, they trust in her for saluation.

Thirdly, the Saints whom they pray vnto; wherein they attribute vnto them the knowledge of the secrets of mens hearts, and omnipresence, for they must also be in all places; which are things proper vnto God alone.

Ground. The fourth ground is, that God is all sufficient in himselfe: Gen. 17. 1. *I am all sufficient*: that is, he hath in himselfe all

perfection: for first, he taketh being from none, but giueth being to all. Secondly, for substance he is a Spirit of perfect nature. Thirdly, euery way infinite, in regard of time, place, attributes. This may well be called a ground, for whosoever placeth any want or imperfection in God, denieth God, and maketh him no God.

Adversaries hereof.

First, the common people, who conceiue a God made all of mercie without his iustice.

Secondly the Papist, who robbeth God of his perfection two waies: first, they attribute an imperfect iustice vnto him, namely, such a one as may be satisfied by mans satisfaction. Secondly, an imperfect mercie, whereof our own merits must make a supplie: teaching that indeed Christ must make vs iust: but we must make our selues more iust and merit saluation.

The fifth ground is: *There be three in heauen, the Father, Sonne, and holy Ghost, and these three are one God.* 1. Ioh. 5. 7.

How can it be that three are one God? Ans. It is a mysterie, which the ancient Church answered thus: They be three in person and one in substance; so wee also say they be three in manner of subsisting, but one in nature and Godhead: Three they be distinguished in person, the Father not being the Sonne, nor the holy Ghost, and so in the other persons, 3. subsistences in one nature. Ioh. 17. 2. *This is life everlasting, &c.* This is a ground because wee must worship one God in three persons, neither can wee aright thinke of God out of the Trinitie.

Adversaries of this ground.

First, Heretikes innumerable whose memorie is accursed; as Arians of former and later times, denying the Godhead of Christ. Secondly, the Turke and Jew, who hold an absolute God out of the persons. Thirdly, our common people, who pray to such a God in their owne names out of the Sonne and holie Ghost. Fourthly, the Popish Church, which denieth by their doctrine the three persons: for hee that denieth the Sonne, denieth the Father and holy Ghost, 1. Ioh. 2. 23. Now they denie the Sonne

Papists rob God of his mercy and iustice.

5. Ground. Quest. Answer.

Papists become Antitrinitaries

both in his natures abolishing his Manhood in their doctrine of the Sacrament, as also his offices of King, Priest and Prophet, for which we must vterly separate from them.

6. Ground. The sixth ground is: *That nothing commeth to passe without the special decree, will and providence of God: Math. 10. 23. A sparrow falleth not to the ground without his will.*

Object.

Ob. Sinne is against Gods will, and therefore commeth to passe without his will. Ans. That which is against the will of God is not without his will.

Question.

Answer.

Quest. How can this be? Ans. No sinne commeth to passe but God decreeth the permitting and being of it: now to permit sinne and the being of it, is neither the causing of sinne, nor the doing of it, but the not hindring of it, to which he is not bound. This ground being denied chance will be brought in, and God himselfe denied.

7. Ground. The seventh ground is: *That God hath chosen some men before the world was, to be partakers of the riches of his mercies, and passed by others because it was his will, Roman. 9. 18. He will haue mercie on whom he will, Ephes. 1. 4. 1. Pet. 2. 9. Some are a chosen generation, and therefore some are not chosen. Againe, whom he will be hardeneth: he hideth the mysteries of the kingdom from some: why? because his pleasure was such, Math. 11. 25. And of this there is good reason, for in nature the first cause ordereth the second causes, and not the second the first. Now Gods will is cause of all causes; which therefore must rule all as the supreme, and not be ruled by any other. That this is a ground appeareth, 2. Tim. 2. 19. The foundation of God remaineth sure, the Lord knoweth who are his: and indeede none other can bee the ground of grace and happines vnto vs, than the counsaile of God in electing vs, called therefore of the Apostle a foundation.*

Adversaries hereof.

First, our common people that thus abuse this doctrine: *If I be chosen to salvation I shall be saved, therefore I may live as I list.* They might as well reason thus: The tearme of my life is stinted, none can lengthen or shorten it, I will therefore neither eate nor drink, nor vse Physicke, nor other meanes of prolonging my daies: which what were it else but

to murder the bodie? So these from the same ground become murderers of their soules; whereas men chosen to the end, will prease after the meanes and conclude otherwise, and say, *I will vse meanes that I may come to life.* Secondly, others more learned are aduersaries to this ground, who teach that God for his part hath chosen all men to life; and for his part would haue all saved, and that Christ for his part hath redeemed all, and the holy Ghost giueth or offereth grace to all. If wee aske, why then are not all saved? They answer, because God foresawe those who would beleue, whom hee appointed to saluation: he foresaw also others who would not beleue, and adiudged them to damnation. But by this doctrine shall Gods will hang on the will of man, and bee ruled by it, seeing hee would haue men saved, but man will not; and so this ground is in part rased.

The eighth ground is: *That God made the heauens and the earth, and all things that haue being in them: Col. 1. 16. By him were created all things which are in heauen and in earth.* This is a principle: for if creatures had no beginning, then are they become Gods; which would overthrow the Godhead. But all things were not made besides God. For the highest heauen the Throne of God is eternall as God himselfe is. Ans. The Throne of God is a creature as well as the rest: Heb. 11. 10. He looked for a citie having a foundation, *whose builder and maker is God.* In the world are many evils which could not be from God, the foundation of all goodnesse. Ans. Euill is of three sorts: first naturall, which commeth by nature corrupted, as sicknes, diseases, plagues, and death it selfe. Secondly, materiall euils, as hurtfull beasts, poisons in trees, plants, beasts; these are created, and the very poison of them is a creature. Thirdly, morall euils, which be transgressions against the Morall law and Commandement of God. Of the two former God is the author and cause: Esai. 45. 7. *I create euill:* that is, naturall and materiall: but of the third, that is, morall euils which be sinne, God is no cause. Ob. But God is the cause of all things, and sinne is some thing. Ans. Sin is no creature, but the destruction of Gods image which is a creature, effected by the creature: for though the creature

8. Ground.

Object.

Answer.

Object.

Answer.

Object.

Answer.

creature cannot make a creature, yet it can destroy a creature.

The aduersarie to this ground is the Atheist, who holdeth the creatures to haue been from euerlasting, and so by denying one God, hee maketh manie thousands.

Ground. The 9. ground is, that *God made man according to his owne image*, Gen. 1. 27. For by creation man had three things: first, the substance of bodie and soule. Secondly, in them the powers and faculties of minde, will, affections, &c. Thirdly, an excellent conformitie of all these to the will of God: This is the image of God, called in the Scripture *righteousnes and holinesse*. This is a ground: for the image of God is the substance and body of the law; hee therefore that denieth this, denieth the law, the fall from it, and restoring vnto it by Christ.

Ground. The 10. ground is, that *by Adams sinne and death entred into the world, and in him all weere men sinned*, Rom. 5. 12. To the concealing of which wee must know, that the first sinne of Adam was eating the forbidden fruite; the next was, the putting out of Gods image, in stead of which corruption of heart tooke place so farre, as (the seede of all sinne being within him) he was prone and readie to euery sinne. Now Adam being a publike person, and hauing receiued whatsoever hee had for himselfe and his posteritie either to hold for, or lose from both; hence is it that both those sinnes are become the two first sinnes in our conception, he sinning wee sinned, and with him haue the seeds of all sin within vs by nature, no sinne excepted, no not the sinne against the holy Ghost. Yea no otherwise is it with vs than with a noble man practising treason, whose whole blood is therby stained. Ob. But Christ came of Adam, therefore he in Adam sinned. Ans. God made this law with Adam, that all who came of him by ordinarie generation should be guiltie of his sinne: but Christ was extraordinarily conceived by the holy Ghost, and took of Mary Adams nature, but not Adams sinne. Againe, Christ came of Adam, but from him as a beginning, and not by him as by a father; whereas all other men are both from Adam and by him. This is a maine ground of our religion, without which there could bee no redemption.

Aduersaries heresof are:

First, our common people, who say they euer kept Gods law, and loued him with al their heart, and their neighbours as themselves, and thinke hence all is well: but were it so as they dreame, they had neuer fallen in Adam, and so Adams sin had not gone ouer all men.

Secondly, the Popish Church: first, in teaching that the Virgin Mary (who came of Adam by ordinary generation) was conceived without sinne: notwithstanding she was saued, not by her bearing of Christ in her wombe, but by beleeuing on him with her heart. Secondly, in that they teach that men are not wholly dead in sinne, but in part, or halfe dead, yea that being a little holpen they can keepe the law; as though by sinne men had not been wholly deprivied of the glorie of God.

Papists controule the Apostle where he saith, that sin entred by one ouer all.

The 11. ground is, that *the Law and Gospell are two parts of the word of God, and are diuers kindes of doctrine*. By the Law I vnderstand that part of Gods word which promiseteth life to the obeyer. By the Gospell that part which promiseteth it to the beleeuer. These I say are diuers kindes of doctrine; to the clearing of which consider first, their consent and agreement. Secondly, their dissent and difference. First, the Law and Gospell consent: first in the Author; of both which is God. Secondly, in their generall matter, for both require iustice and righteousness to saluation. Thirdly, in their end, namely the glorie of God. Secondly, they dissent in sixe things: First, the Morall law is written in nature by creation; yea and since the fall we haue some remainder of it in vs. Rom. 2. 15. *The Gentiles shew the effect of the law written in their hearts*: but the Gospell is not in nature, but aboue the reach of nature created, much more corrupted. The ground of the law is the image of God; but the ground of the Gospell is Iesus Christ. Secondly, the Law will haue vs doe something that we may be saued by it, and that is to fulfill it. The Gospell requireth no doing of vs, but onely beleeuing in Christ. Ob. But beleeuing is a worke to be done. Ans. The Gospell requireth it not as a worke, but as it is an instrument and the hand of the soule to lay hold vpon Christ, Rom. 4. 5. and 3. 21 and

Obiect. Answer.

and 10.5. Hence is it that the Law requireth righteousness inherent; but the Gospell, imputed. Thirdly, the Law is propounded to the vnrepentant sinner to bring him to faith; but the Gospell to the beleever to the begetting and increase of faith. Fourthly, the Law sheweth sinne, accuseth and reuealeth iustice without mercie; but the Gospell couereth sinne, and is a qualification of the rigour of the Law. The Law saith, *Cursed is every one &c.* The Gospell qualificeth that and saith, *Except he beleene and repent, every man is accursed.* Thus the Law which onely manifesteth iustice is moderated by the Gospell, which mingleth mercie and iustice together: iustice vpon Christ, mercie vnto vs. Fifthly, the law telleth vs what good workes must bee done; the Gospell, how they must bee done: the former declareth the matter of our obedience, the latter directeth vs in the manner of obeying: the former is pleased with nothing but the deede, the latter signifieth that God is pleased to accept the will and vsfained endeuer for the deede it selfe. Sixthly, the Law is no worker of grace and saluation, no not instrumentally, for it is the ministrie of death; the Gospell preached worketh grace onely, though the Law may be a hammer to breake the heart and prepare the way to faith and repentance.

Adversaries heresies are

The Papiſts, who hold that they are one doctrine only, but herein differing, that the Law is more darke, the Gospell more plaine, the former more hard to fulfill, the latter more easie; that is as the roote of a tree, this as the bodie & branches: by which premises they would conclude Christ to be no Sauour, but an instrument rather for vs to saue our selues by, he giuing vs grace to keepe the Law: for a sinner must needes bee saued by workes, if there be no difference between the Law and the Gospell, and if the Law which requireth workes were not moderated by the Gospell, which requireth not workes but faith.

11. Ground The 12. ground is, *The word was made flesh*, Ioh. 1. 14. This is a maine ground, as in 1. Ioh. 4. 3. *Every spirit that doth not confesse that Christ is come in the flesh*, that is, euery doctrine in which Christ is de-

nied to be come in the flesh, is not of God but of Antichrist. Now by [word] I vnderstand the eternall sonne of God, the second person in Trinitie, the very substantiall word of the Father. It is added [*was made*] not as though the sonne of God was turned into flesh and ceased to bee Gods sonne, but as Heb. 2. 16. in that he took not the seeds of Angels, but of Abraham. The meaning then is, that the Sonne of God abiding still the word took (that is) received into his person our nature; Phil. 2. 7. He took vpon him the forme of a seruant. The word [*flesh*] signifieth first mans nature which Christ tooke vnto him, namely a true nature of man, not phantasticall or apparant onely. Secondly, the whole nature of man consisting of true and perfect soule and bodie, with all things that belong to the entire nature of man; for if he had taken mans nature only in part, he had redeemed it but in part. Thirdly, the properties of man in soule, minde, will, affections, in body, breadth, length, circumscription, &c. Fourthly, the infirmities and frailties of mans nature without sin; where must be noted, that Christ tooke not all infirmities of mans nature, as sin and corruption, neither euery personall infirmity of euery person, as blindness, Gowte, or this and that particular disease. Here by the way it may be asked, whether Christ had obliuion in his agonie, as some haue thought? To which may be answered: That euen whe he vttered those words [*Father if it be thy will let this cup &c.*] it is not fit to attribute obliuion vnto him, which properly is a forgetfulness of those things which we are bound to remember, for thus wee should draw sinne vpon him: but rather to ascribe it to suspending of the memorie: which is when a man neither forgetteth nor remembreth. For as in the will be three things, 1. willing, 2. nilling, 3. suspending of the will, which is neither of the former; so also is it in memorie, which remembreth, forgetteth, and suspendeth memorie for a time. Now the summe of the whole ground is; That the Sonne of God, the second person and so abiding, tooke vnto him the perfect nature of man, in all things being like vnto vs, sinne onely excepted: for the further cleering of which, consider these foure conclusions: first, The Sonne of God made man is not

two persons distinct, but one alone.

Quest. How can this be? for as he is the Sonne of God he is a person; and as he is a man he is a particular person, as every severall man is, and therefore hee is two persons. Ans. Every particular man is a person, because he subsisteth of himselfe; but the manhood of Christ subsisteth not in it selfe, but in the second person onely, so that Christ God and man is but one person: for even as body and soule make one man, so Godhead and Manhood make but one Christ. Secondly, this one person consisteth of two distinct natures, the Godhead, and the Manhood standing of bodie and soule. Thirdly, these two natures are vnited and ioyned into one person, for the Godhead doth take the Manhood and support it. Fourthly, these two natures after coniunction remaine distinct, the Godhead is not the Manhood, neither on the contrary: but still distinguished, first in regard of themselves. Secondly of their properties; for the properties of the one are not the properties of the other. Thirdly of their actions; for the actions of the Godhead are not communicated to the Manhood, neither is the worke of one nature the worke of another.

Adversaries heresof are;

First, Heretikes innumerable which are not knowne to all; but knowne enemies are: first, Iewes, who denie Christ to come in the flesh. Secondly, some Jewish Arrians compounded heretikes, who haue withstood Christs incarnation; some of which haue suffered amongst vs. Thirdly, the Papists, the substance of whose doctrine robbeth Christ of his humane nature, though they confesse him incarnate: for since his death (they teach) his bodie is become inuincible, and in innumerable places at once; so they abolish the Manhood of Christ, and turne it into the Godhead, seeing it is become infinite and vncircumscribed. Ob. They alleage, God can make it to be in many places at once. Ans. We may not dispute what God can doe, but what he will doe; so farre as he hath reuealed. Secondly, it stands not with the power of God to doe some things, as those which imploy contradictions to be true at the same time. Of which na-

ture this is to make a true bodie to be in many places at once; yea to be in heauen, and also every where on earth. But his bodie is glorified, and therefore may be in many places at once. Ans. The words [*this is my bodie*] were spoken before his glorification. Secondly, glorification taketh away the corruption; but not the true properties of his bodie, as length, breadth, thicknes, and circumscription. Ob. But this ioyned together must be in the same place, and cannot be seuered; and therefore his Manhood being ioyned to his Godhead, must needs be every where. Ans. The antecedent is false: for things ioyned together may bee the one in one place, the other in another; as the bodie of the Sunne is ioyned with his beames and light, and yet the bodie of the Sunne is in heauen, but the beames and light in the earth also.

The 13. ground is, *that Iesus is Christ.* 13. Ground
1. Ioh. 2. 22. *Who is a lier but he that denieth that Iesus is Christ, the same is the Antichrist:* From which place wee may gather two thinges. First, That Iesus is Christ. Secondly, That it is a ground sustenting our whole saluation. For whosoever denieth it is Antichrist; see 1. Cor. 3. 10. The meaning of the ground by *Christ* I vnderstand the annointed Saviour and Redeemer; who is a King, Priest, and Prophet. First, as he is a king his power manifesteth it selfe in three thinges; First, in sauing and destroying not the body onely as other kinges, but the soule also. Secondly, in pardoning sinnes or reteyning them. Thirdly, in making lawes to bind consciences. Secondly, his Priestly office standeth in two thinges: First, in a power to offer sacrifice propitiatorie for the sinnes of whole mankind. Secondly, in making intercession to God for mankind: Thirdly, his Propheticall office consisteth in three thinges: First, in reuealing to man the will of his father. Secondly, in enlightening of the mind to vnderstand that will reuealed. Thirdly, in framing of the harte to performe obedience vnto it, together with the setting of it in the truth. Thus he is the Christ, that is the annoynted of God.

But we must yet here goe further and vnderstand by *Christ* a perfect Christ, a perfect Redeemer, without any partner, fellow, or deputy: for if hee haue a partner,

Obiect.
Answer.

Obiect.

Answer.

ner, he is but halfe a redeemer, and if he haue a fellow or deputie, how is he omnipotent, or omnipresent? This is plaine by testimonie of Scripture; There is *none other name*, Actes 4. 12. therefore there is no fellow or partner. There is *one Mediatour*, that is but one, 1. Tim. 2. 3. *yea by himselfe he purged our finnes*, Heb. 1. 3. without fellow or deputie: whose Priesthood is such as *cannot passe from himselfe to another*. Heb. 7. 24. Obiect. But Ministers haue power to *remit and retaine sinne*, hauing the keyes given them.

Answer. The keyes are not given to Ministers to pardon men properly, but Ministerially to pronounce and declare that God in heauen doth pardon them. Ob.

Obiect.

Answer.

The *Saints shall iudge the world*, and therefore not Christ onely. Answer. They shall not iudge by pronouncing a soueraigne sentence of absolution or condemnation, which is proper to Christ the Iudge; but by assisting him (as Iustices vpon the bench) both by witnessing and assenting vnto that righteous iudgement. Obiect.

Obiect.

Answer.

Psal. 45. 7. *He is annointed with oyle of gladnes aboue his fellowes*: therefore hee hath fellowes. Answer. All that beleue in Christ are the fellowes of Christ: but in his annointing, that is in grace, though not in office. Obiect.

Obiect.

Answer.

But Ministers are Christs deputies. Answer. Ministers are properly no deputies, but instruments to declare the will of God, and can go no further then to teach the care: for it is Christ himselfe that enlighteneth the mind. But it will bee said that Kinges are Christs deputies on earth. Answer. They are his deputies as hee is God equall to his father, not as hee is Mediatour.

Minist'ris
visitat Chri-
stus non vs-
carijs. Bucer
de regno
Christi. cap. 2.

Obiect.

Answer.

*Adversaries of this maine
ground are;*

Papists
worke than
the toul-
diers in par-
ting christ's
garments.

The Romish Church, who rob Christ of all these three offices. For first, his kingly office they giue part of it to the Pope, in making him to remit finnes properly; to make lawes to bind conscience properly, as Gods lawes do, which is a power equall to Christs, & so they make him check-mate with Christ. Secondly, his Priestly office is giuen to the Masse-priest, who by their doctrine hath power to offer a propitiatorie sacrifice for the finnes of the quicke and dead; yea euery Papist hath a peece of it, be-

cause euery one of them may satisfie the iustice of God for his sins by his owne merit. And for his intercession, the second work of his Priesthood, that is dealt among the Saints (among whom the Virgin Mary hath the greatest part) who are inuocated as intercessors, not onely by their prayers, but by their merits in heauen. Thirdly, his Prophetical office is bestowed likewise vpon euery Pope, who is without scripture to determine infallibly, by an inward assistance of the Spirit locked vp in his breast, of all matters concerning faith & manners, which is the proper office of him who is the proper Doctor of his Church. Therefore this Romish doctrine established by the Councell of Trent, is an hereticall and Antichristian doctrine, making God an Idoll God, which is concluded out of the place alleaged, thus: *He that denieth Iesus to be Christ, is Antichrist*. And againe, *He that hath not the Sonne, hath not the Father*. But the Romish Church denie Iesus to be Christ, and hath not the Sonne, because it ouerturneth his person and oppugneth all his offices: and therefore neither haue they the Father, but an Idoll God, and so consequently their doctrine is Antichristian and hereticall. For which cause the reformed Churches haue iustly separated from them, and ought euer, so long as they denie this ground, so to doe.

The 14. ground is: *He that beleueth in Christ shall not perish, but haue life euerm-lasting*, Ioh. 3. 16. *God so loued the world, &c.* For the better handling of it consider first for the meaning, what this faith is. Secondly, that it is a maine ground of true religion. Thirdly, the enemies of it. For the first: In this faith are two things: first, knowledge. Secondly, application of the thing knowne. The knowledge is, of Christ and his benefits; of which some measure must be had, or else there can be no faith. Esay 53. 11. *By his knowledge shall my righteous seruant iustifie many*. Ioh. 17. 3. *This is life euerm-lasting, &c.* And this stands with reason, that the thing to bee beleueed must first bee knowne: for faith without knowledge is fancie. The Romane Church hath then erred, which teach that there is a faith to saluation whereto knowledge is not required, such a one as standeth only in an assent to the faith of the Church. The second thing in faith (which is the more principall)

The rom-
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nie Iesus
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14. Ground

The east
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principall) is an application of things knowne: namely of Christ and his benefits vnto our selues in particular. And herein standeth the very substance of true faith, which is not caused by any naturall affection of heart, or action of will, but by the supernaturall action of the minde enlightened by the spirit of God, resolving vs that Christ and his merits belong vnto vs in particular. That this true particular application is required in true faith is proved by these reasons: First, that which wee lawfully aske by prayer wee must beleue by a speciall faith: but in prayer we lawfully aske the pardon of our sinnes in particular, and life euerlasting by Christ; therefore we must beleue the pardon of our sinnes and life euerlasting by Christ. The aduersaries can denie nothing but the first part of this reason, which is the very word of God it selfe. Mark. 11. 24. *Whatsoeuer ye desire when you pray, beleuee ye shall haue it, and it shall be done vnto you.* Where in euery petition of prayer our Sauour requireth two things: first, a desire of things promised. Secondly, a particular faith of things desired, standing in assurance that they shall be granted. Secondly, whatsoever the holie Ghost doth infallibly testifie to vs particularly, that wee must beleue particularly: but the holy Ghost doth particularly testifie by infallible testimonie to euery beleueers conscience, his owne adoption and pardon of sinne, and acceptance to life euerlasting; and therefore it must be particularly beleued. Here the Papist excepteth and saith, that this testimonie of the spirit of God, is not certain but probable onely, and a man may be deceived in it. But the Apostle Rom. 8. 16. answereth this allegation: The spirit of God *testifieth with our spirits* that we are the children of God: and cleereth this testimonie of fearfulness and weaknes in the former words: where he saith, it is *not the spirit of feare* which wee haue received but such a spirit as maketh vs cry *Abba, father*, and with a strong voyce: yea and for the further assuring vs in this testimonie, it is called the *seale, and earnest penny* of the spirit in our hearts, than which things what are more sure and certain ratifications among men, whose testimony (though it be but of two men, but much more of three) scale or earnest if it be sufficient confirmatio vnto men,

how much more sure is the testimonie, scale, and earnest, of the spirit of God vnto vs? Thirdly, that which God offereth and giueth vs particularly, we must particularly receiue: but God offereth and giueth vs Christ and all his benefits particularly in the Word & Sacraments, and therefore wee must haue particular faith to receiue him. It will here be said, we grant all this, we must receiue Christ and his benefits in speciall; but we doe it by hope; as the Papists teach to hope well. Ans. It is a work of faith alone: Ioh. 1. 12. *As many as receiued him, &c.* Who were they? The next words shew, *euery one that beleued on his name.* Againe, in the Sacrament of the Supper, Christ is offered as the bread and water of life to euery one in particular: and therefore euery beleueer must haue something in his soule proportionall to a hand and mouth, for the receiuing and feeding vpon him; which is nothing else but faith specially applying Christ and his benefits: see Ioh. 6. 35. Fourthly, the example of beleueers in the Scriptures prooue the same truth. *Abraham* beleued by a particular faith, which was imputed to him for righteousness, Rom. 4. 23. So also *Paul*, Galat. 2. 20. *I liue by the faith of the Sonne of God, who loued me, and hath giuen himselfe for me.* Now both these are patternes and presidents for vs to follow, that as they beleued, and particularly applied Christ to themselves, so must we: see Rom. 4. 14. 1. Timothy. 1. 16. Now fro these two, namely knowledge and application, followeth *Confidence*, whereby wee trust and relie our selues vpon Christ and his merits thus knowne and applied vnto saluation; which because it inseparably followeth faith, is often in the Scripture put for faith it selfe: I distinguish it from faith, because it hath been said (though falsely) that it is a part of faith, which indeed is a fruite and a follower of faith: and the Apostle Ephes. 3. 12. doth manifestly distinguish them; *By whom we haue boldnes and entrance with confidence by faith in him.*

The second point in this ground is the weight of it. That it is a maine ground of Religion, appeareth thus: *If the inheritance of life (saith Paul) be not by faith, it is not sure*, Rom. 4. 13. For if we were intitled by workes, the promise should not be certaine: he then that op-

pugneth this ground of particular faith, ouerthroweth the Gospel, as which cannot assure a man of saluation. Secondly, in the Catechisme of the Primitiue church, faith in God is made one ground, Heb. 6. 1. Thirdly, this ground being the most maine promise of the Gospell, whosoever ouerthroweth it, hee depriveth men of all comfort of religion.

Aduersaries.

The aduersaries of this ground are, first the *common people*, who for the most part professe that they are not certaine of the pardon of their sinnes; they hope well, because God is merciful; but to be certaine they thinke it impossible: as though there can bee hope and confidence where is no assurance: but speciall hope alwaies presupposeth speciall faith. Secondly the *Papists*, for they condemne speciall faith for these reasons: First, where is no word, there (say they) can be no particular faith; but there is no word that faith, thou *Cornelius*, *Peter*, *John*, &c. shalt be saved. Ans. It is true indeede, there is no particular faith where there is no particular word, or which is proportionall: but the Minister truly applying the generall promise to this & that particular man, it is as much as if a mans name were registred in the scripture. Secondly, wee haue in substance a particular word, in that God who hath giuen the promise, hath giuen also a commandement, to euery beleeu-er to applie the same vnto himselfe. 1. Ioh. 2. 23. *This is his commandement, that we beleue in the name of his sonne Iesu Christ*, which is euivalent to a particular word. As a King giues a pardon to a thousand men, but nameth neuer one of them: yet euery of them trulie applying the pardon, according to the Kings intention haue the benefit of it, as surely as if all their names had bin set therein.

Obiect.

II. Obiect. Many that applie the generall promise to themselves are deceiued and faile; yea euery wicked man faith he beleueeth in the sonne of God, wherein he is deceiued.

Answer.

Ans. Many indeede faile in their speciall application, but it is onely vnbeleue-ers: but they must proue that none trulie can applie the promise speciallie, which all true beleue-ers doe.

Obiect.

III. Obiect. They say: In regard of God wee must beleue, but in regard of our selues we must doubt.

Ans. Yea in regard of our selues wee must not onely doubt but despaire: yet beleue-ers being found not in themselves but in Christ, may proue themselves whether they are in the faith or no, 2. Cor. 13. 5. For whosoever repenteth, knoweth that he doth repent: *We know we are of God*, 1. Ioh. 5. 19. Ob. But all men in the world are full of doubting, and how can doubting stand with certaintie of saluation? Ans. Consider faith first as it is in it selfe, so it is certaine. Secondly, as it is in vs, & so it is mingled with much doubting, which is not of the nature of faith, but contrary vnto it; and yet these may and must stand together in the beleue-er, for doubtings may disturbe, but not destroy true faith: for the Lord (notwithstanding them) accepteth our weak faith as perfect, and our will to beleue for beleeve it selfe, where he seeth griefe conceiued for doubtings, strife against them, and endeuour to haue our faith increased. Ob. But to beleue pardon of our sinnes, is to enter into Gods counsell. Ans. That is false, because pardon of our sinnes is reueiled. Ob. But your Church (say they) abhorreth reuelation. Ans. Neither the scripture nor our Church condemneth Reuelations contained in the scripture, but those that are without, beside, or against scripture: Ephes. 1. 7. The spirit is called the *spirit of Reuelation*: see also 1. Cor. 2. 12. As for this reuelation of pardon of sinne to the beleue-er it is contained in the scripture, and is no more a prying into Gods counsell, than it is for a Traytour to beleue that he is pardoned, when certaine newes of his pardon is brought vnto him from the King, of whom none can say he entred into the Kings counsell. Hence we conclude, that seeing the doctrine of the Papists ouerthrow this maine ground, wee must take heede of ioyning our selues vnto them.

The 15. ground is: That a sinner is iustified by faith, without the workes of the Law, Rom. 3. 28. Wherein consider first the meaning; secondlie the weight; thirdly the aduersaries. For the meaning three things must bee knowen. First, what it is to be iustified. Secondly, what it is to bee iustified by faith. Thirdly, what workes are to bee excluded from iustification. Concerning the first. In iustification there be three distinct actions of God: first, the freeing of a sinner from his

Indeed no word faith thou Boniface the 8. or thou Pope Iohn the 22. shalt be saved.

Answer.

Answer.

Answer.

Obiect.

Answer.

15. Ground

his sins for the merits of Christ: Act. 13. 39. *From all things from which they could not be iustificed by the law of Moses, by him every one that beleueth is iustificed: that is, acquitted from them.* Paul opposeth it thus to condemnation, Rom. 8. 33. which is nothing else, but a binding of a man to iust punishment. The second action is, the reputing and the accepting of a sinner as iust for the merit of Christ. Esay 5. 23. *Woe vnto him that iustificieth a wicked man: that is, not to make but accept him iust; and in the Gospell, Wisedome is iustificed of her children, that is, approoued and acknowledged.* The third is, the acceptance of a sinner to life euerlasting in Christ. For after that God hath absolved a sinner, and reputed him as iust, there must follow this acceptance to life, which is therefore called the *iustificatiō of life*, with the reason rendred in the same place: for that like as Adams sinne is impured vnto all, by which death entred; so Christs obedience imputed to beleeuers, bringeth life and iustification. Out of which three actions wee may gather a true description of iustification, to wit, *It is an action of God the Father, absolving a sinner from all his finnes, for the merit of Christ, accounting him as iust, and accepting him to life euerlasting.*

I I. Point. What it is to be iustificed by faith. For the cleer vnderstanding of this waighly point, we must answer 2. questions. First, what is the very thing for which a sinner is iustificed? Ans. It is the obedience of Christ the Redecmer and Mediatour, passiue and actiue: the former standing in suffering the death of his bodie, and the paines of the second death in his soule; the latter, in fulfilling the law. The truth of this answer appeareth thus: Since our fall we owe to God a double debt: we breake the law, and are bound to make satisfaction. Secondly, being creatures wee must fulfill the rigour of the law, and performe what it requireth: neither parcell of which debt, seeing we (being bankrupts) are able to pay, wee flie to our suertie who must pay both for vs: the former hee doth by his death, being *made a curse for vs, and so redeemed vs from the curse*, Galath. 3. 13. the latter by perfect obedience vnto the law, that so in him wee doing these things, might *live in them*, vers. 12. The second question is: See-

ing the obedience of Christ is the matter of our iustification, and is out of our selues; how commeth it to bee made ours? Ans. To make it ours, first God must giue it vs: secondly wee must receiue it. First, God giueth it vnto vs, when he giueth vs Christ himselfe, for it is giuen with him, and it is made ours when God in mercie esteemeth, iudgeth, and accounteth it to be ours, for it is ours by imputation: which appeareth by these two reasons: First, as Christ is made our sinne, so are we made his righteousness, 2. Cor. 5. 21: but hee is made our sinne by imputation, and therefore his iustice being inherēt in him, is made ours by imputation. Secondly, as the first Adams disobedience is made ours, so Christs the second Adams obedience is ours, Rom. 5. 17. 18. but that is ours by imputation, and therefore Christs obedience also. Secondly, to make this obedience ours, we must receiue it, and that can be onely by faith, which is the hand of the soule receiuing into it the things that are giuen vs of God: where note by the way, that a sinner is not iustificed by the dignitie of his faith, but as it is an instrument whereby Christs obedience is applied vnto the soule. Note.

III. Point. What workes are excluded from iustification. Ans. The workes of Morall and Ceremoniall law, workes of nature and grace. That euen workes of grace are excluded, appeareth by these reasons. First, a sinner must so bee iustificed, that all cause of *boasting* may be cut off, Rom. 3. 27. But if a man were iustificed by workes of grace, he might boast still, yea though hee acknowledge the workes to be of God: see the Pharisees example, Luk. 18. Secondly, if a man were iustificed by the workes of the law, then our iustification should stand by the law; but that it doth not, Rom. 4. 14. for then the promise were made voide; yea the tenour of that whole Chapter prooueth, that *Abraham* hauing store of good workes, was yet iustificed by faith without the workes of the law; the which thing also that obiection in chap. 6. 1. witnesseth: *What then, shall we continue in sinne?* drawne out of the five former chapters thus: If a man may be iustificed by faith without workes, we may continue in sinne; which obiection were no obiection if that had not been the intent of the Apostle, to prooue iustification

ification by faith onely, without the workes of the law. Thirdly, *Paul* was not iustified by any workes: 1. Cor. 4. 3. *I know nothing by my selfe, yet am I not thereby iustified*: where he noteth two things of himselfe: first, that hee had a good conscience within him: secondly, that he was not thereby iustified; where hee debarreth all workes of grace. Fourthly, we are saued by grace without workes: these workes excluded are workes of grace, for they are all such as God hath prepared to walke in, Ephes. 2. 8. Fifthly, a man must first be iustified before he can doe a good worke: and therefore workes follow iustification, and cannot cause it. Yea and as all workes are excluded, so all vertues also (excepting faith) are here reiected. For as in a man that standeth to receiue a gift, no part doth any thing to receiue it but the hand, yet hauing receiued it, all other parts testifie thankfulness, the tongue, the seete, and all the bodie: euen so wee receiue the matter of our iustification by faith alone, not by hope or loue; but after the receiuing of Christ, these with the other graces work and shew themselves.

The second point in this ground is the weight of it, appearing herein, that he that ouerthroweth it, ouerturneth the faith: Rom. 4. 14. *If they of the law be heires of life, faith is made void, and the promise of none effect*. And Galath. 2. 21. *If we be iustified by workes, Christ died in vaine*.

Adversaries.

Adversaries hereof. First, the home-adversarie is the common sort of ignorant people and all naturall men, who with the young man say, *What shall I doe to be saued?* They say they will be saued by faith in Christ, but when it cometh to the point, they will be doing somewhat, and stand much vpon their good meaning: and righteous dealing. Secondly, the forreine enemy is the Popish doctrine & Romish religion, which teacheth that there be two iustifications. First, when a man of an euil man is made a good man; this is by grace of the holy Ghost put into the heart: the latter is whereby a man is made of good, better, which is by good workes. But what Church soeuer holdeth this, is fallen from grace. This is a peremptorie sentence (will some say) and no generall Councell hath so determined. Ans. The more is the pitie. But Gods word hath

The Popish church fallen from grace.

peremptorily determined it: Galat. 5. 4. *They are abolished from Christ and fallen from grace, whosoever will be iustified by the law*, as the Romane Church at this day. They say our doctrine maintaineth looseness of life, by excluding all workes from iustification. Ans. Though we exclude the best workes from iustification, yet we debarre them not from Christian conuersation, but therein require them as fruits of the spirit plentifully. Ob. But it is absurd (say they) that one man may be iustified by the righteousness of another. Ans. *Adams* sinne is made ours, and they marueile not at it; what greater absurditie is it, that the second *Adams* obedience, answering to the first *Adams* sinne, should bee ours in like manner?

Obiect.

Answer.

Obiect.

Answer.

The 16. ground is this: *Except a man be borne anew, of water and of the holy Ghost, he cannot enter into the kingdome of God*, Ioh. 3. 5. In which obserue first the meaning, secondly the weight, thirdly the aduersaries. In the first consider two points: first, what it is to be borne againe: secondly, of what necessitie it is. For the former, wee must know, that there must bee in him that is borne againe three things: first, a reall change from one estate to another. Secondly, there must be a roote from whence this change may arise. Thirdly, a new life. First, the change is, when a man of a meere naturall man is made a new man: not in regard of his bodie or soule, or powers of them, all which a man retaineth the same after his regeneration, but in regard of Gods image restored, and renewed by Christ, Ephes. 4. 24. This is the restoring of that new qualitie of righteousness and holines lost in *Adam*, for so the Apostle describeth this new birth in the place alleaged. This change is attributed to *water* and the *holy Ghost*, wherein [by *water*] our Saviour alludeth to some speeches of the old Testament; as Ezech. 36. 25. where the Prophet speaketh of the cleansing of the Church, by *pouring cleane water upon it*: that is, infusing new graces into the heart, which take place of the old corruption. And by the *holy Ghost*, he sheweth that this cleansing of vs is by the inward working of the holy Ghost. Obiect. But it will be said, if a man bee a new man, hee must haue a new soule. Ans. This new qualitie of righteousness and holines is as it were

16. Ground.

Obiect.

Answer.

were a new soule, for in a regenerate man, there is a bodie soule, and besides the spirit, which is the grace of sanctification, opposed to flesh, and corruption of nature, Rom. 8. 10. This is as it were the soule of a soule renewed.

Secondly, that a man may come to this estate, there must be some root and beginning, whence this change may arise, and that is no other than Christ crucified, the Redeemer and Mediatour, of whose bodie belecuers are members, of his flesh and of his bones, Ephes. 5. 30. for looke as *Eue* was made of the side of *Adam*, so is every belecuer of the blood of Christ; and as every man, so farre as he is a sinfull man, springeth from the first *Adam*, so doth every man, so farre as he is renewed, spring from the second *Adam* Christ Jesus. Now that a man may spring out of Christ, he must first (being taken out of the wilde Oliue the old *Adam*, Rom. 6. 5.) be set and ingrafted into the second *Adam* as a new stocke, and that by faith wrought in the heart by the spirit of God: by which incision hee receiue from Christ two things: first, in regard of his soule, holines: secondly, in regard of bodie, incorruption, seeing that the whole man is vnited vnto Christ, and so both soule and body receiue immortalitie and glorie.

Thirdly, in this new birth there must be a new life, by which if any liue not, he is not borne againe: for the distinct knowledge of which life wee must distinguish of life: life is vncreated, and created: vncreated life is the life of God, yea God himselfe; of which kind this is not. Created life, is either naturall, or spirituall: Naturall, is that which we liue by naturall meanes, as meate, drinke, sleepe, physicke &c. of which kind this new life is not: but this is that spirituall life, whereby a man in this life is ruled by the spirit of God according to the word; and it standeth in two thinges: First, when the spirit dwelleth in the heart; Secondly, when the spirit ruleth the hart: or more plainly, this life hath two degrees: First, when a man beginneth to saue, affect, and will spirituall things, loueth them, and chiefly affecteth them, Rom. 8. 5. when they haue some saue, and rellish vnto him. Secondly, when a man in all estates liueth by a iustifying faith, and ordereth his life thereby. The iust man

(saith *Abacuk*) *liueth by faith*, and this is, as it is truly called, *life eternall*; the beginning and first degree of which euerie belecuer hath possession of, euen in this life.

The second point in this ground is, the *weight* of it; for which obserue the necessitie of the new birth, in the former words where it is said, that without it a man *shall neuer see the kingdome of God*, much lesse enter into it. No man is in Christ (and so consequently out of state of saluation) who is not a *new creature*, 2. Cor. 5. 17. No outward prerogative can bring a man in request with God, vnlesse hee be a *new creature*, Gal. 6. 15. It is a constant truth of Christ, Ioh. 13. 8. *If I wash thee not, thou hast no part in me.*

The third point is: The Adversaries: *Adversaries* who are, first, every man by nature, the wisdom of whom herein is enmitie with God. For every one naturally is willing to yeeld vnto God some externall seruice, and ceremoniall worship; as in the Church to draw neere to God with their lippes: but when they should come to their renewing, and the mortifying of their lusts, O then they storne and swell, and cast off this yoke, because they say it abridgeth them of their ease, libertie and pleasure, and they cannot bee their owne men for it. Secondly, the Romane religion, which for many hundred yeres hath stood in ceremoniall and bodily actions, rites, gestures, apparrell, and most of all in ourwarde penance, borrowed partly of the Iewes, and partly of the Heathens: but all this doctrine of the new birth, of mortifying hidden lusts, and deniall of a mans selfe, is dead and buried among them, little hereof is spoken or written in the great volumes of their greatest Clerks. But y doctrine which is from God is spirituall, as God himselfe is, and most concerneth the inner man. Secondly, they are great adversaries hereof, in teaching that man (though captiue to sinne) hath a power in his nature, whereby, if the holy Ghost free him, he can of himselfe will and doe that which is good: which if it were so, then he is but in part new, and so is no new man. Secondly, a regenerate man must be a new creature: now creation is a framing of something out of nothing, not of something into something. Thirdly, thus a man should be but halfe dead, and so could not be borne againe, but

Romane religion leadeth not to the new birth, and therefore goe not to heauen.

but onely strengthened, euen as a man in a swoone, of whom wee cannot say properly he is reuiued, because hee was not dead, but recouered.

17. Ground

The 17. ground is out of Galath. 5. 1. *Stand fast in the libertie wherewith Christ hath made you free.* For the meaning of which we must know, that Christian libertie which wee are exhorted to maintain, standeth in a double freedome: First, from the Morall law: secondly, from the Ceremoniall. From the Morall law two waies: first, from the curse of the law, Rom. 8. 1. *There is no condemnation to them that are in Christ.* Secondly, from the rigour of it, which requireth personall and perfect obedience: this rigour is moderated by Christ; whence followeth a freedome also from iustification by workes, Rom. 5. 1. Galath. 5. 4. The second freedome is, from the Ceremoniall law, which hauing an end put to it by Christ, bindeth no man: but our libertie is procured to vs in meates, drinckes, and all things indifferent with good conscience, seeing to the pure all things are pure, Tit. 1. 2. 5. Where we are commaunded to *stand fast*, wee see the weight of it to be such, as it may not be departed from, nor forsaken, for then we become debtors againe to the whole law, and so are fallen from Christ.

Adversaries.

Adversaries hereof, are first the *Liber-tines*; as the *Family of Ioue*, who being (as they say) deified, are so carried by the holie Ghost that they cannot sinne, no though they should commit fornication: but no man is freed from obedience to the law by Christ, although hee be from the curse and rigour of it. Secondly, all that take libertie to sinne, because they say, *God in Christ is mercifull*: but Christ freed from sinne, not vnto it. Thirdly, the *Romane Church*, holding that the Pope hath power to make lawes binding conscience properly, prescribing such things to be done, the obseruing of which is the worship of God, and meritorious; as on the Popish fasting daies, yea and Wednesdaies and Fridaies, not to eate flesh, euen this law bindeth the conscience of a Papist, and such abstinence (they say) is a worke of merit, and a worship of God. But it will be said, that Princes and Magistrates make such lawes, of meates, drinckes, apparell, and must be obeyed. Ans. These lawes bind not conscience, but the out-

Answers.

ward man. Secondly, they do not abrogate our libertie, but moderate the ouer common vse for the common good: but Popish doctrine accounteth the breach of any of these mortall sin. Ob. Yea, but they forbid flesh for temperance sake, because it stirreth vp lust. Ans. But they forbid not the hottest wines, spices, Conserues, & such meates and drinckes, which more stirre vp lust than flesh: and therefore this is but a shift.

Obiect.

Answer.

The 18. ground is in Matth. 18. 18. *Whatsoeuer the Church bindeth in earth, is bound in heauen; and whatsoeuer it looseth in earth, is loosed in heauen.* In which ground obserue first the meaning, secondly the moment, thirdly the aduersaries. First, to know the meaning, two things are to be handled: first, what is this power of binding and loosing, which the Church hath. Secondly, what is the ratification and efficacy of this power out of those words, *is bound and loosed in heauen*. Concerning the former: This power of *binding and loosing* is that authoritie given by God to his Church on earth, whereby it pardoneth or retaineth vnpardoned the finnes of men: for mens finnes are *cords and bands* which binde them, Prou. 5. 22. and *chaines of blacke darknes*, wherein men are reserved vnto damnation, 2. Pet. 2. 4. and hence fitly when mens finnes are pardoned, are they said to be loosed, and bound if they be not. This power is called Matth. 16. *the power of the keyes of the kingdome of heauen*, for mens finnes are as lockes, yea bars and bolts, shutting vpon them the doores of heauen: and hence also when the Church pardoneth finnes, the doores of heauen are said to be opened; and when it retaineth them, heauen is shut against the sinner. Indeece pardon of sinne is properly granted and given by God; but yet men are truly said to pardon and retaine sinne, when ministerially they pronounce that God pardoneth, or doth not pardon. Ob. It will be said, that men vpon earth know not whose sins God will pardon, and whose he will not. Ans. It is possible for man to know whose finnes God will pardon, and whose hee will not; for God hath generally made knowne that he will remit the finnes of all beleeuers and repentant sinners, but will retaine their finnes, who goe on in the same. Now we may

18. Ground

Obi.

Inter.

Obiect.

Answer.

may know particularly who these bee that doe repent and beleue; for the tree is knowne by the fruite, according vnto which the Church may pronounce a true sentence. Further, to know more distinctly what this power is, the parts of it are to bee considered, and they bee two; for it standeth partly in the ministerie of the word, and partly in the iurisdiction of the Church vpon earth. The ministerie of the word is either publike or priuate. First, the publike ministerie of the word is called the preaching of it; in which is this binding and loosing, opening and shutting, it being an ordinance of God; in which Ministers are called of God to pronounce in the name of God pardon of sinne to the penitent, and condemnation to the obstinate: And here must bee noted, that this binding and loosing in the publike Ministerie is generall vnto all, but with exception of faith and repentance. Ob. But seeing it is generall it is of no great force. Ans. It is: for every hearer must applie this general doctrine to his owne person, and say with the Virgin *Mary*, applying to her self the Angels speech: *Be it vnto me according to thy word*; this maketh it forcible in the conscience. The priuate Ministerie standeth in two things: first, priuate admonition: secondly, priuate comfort. Priuate admonition is Gods ordinance, whereby the Minister in Gods name bindeth a man to iudgement for his sinne, except hee repent: thus *Peter* dealt with *Simon Magus*, Act. 8. 21. 22. Priuate comfort is, when vpon true repentance the Minister pronounceth vpon the beleuer pardon of sinne without condition. Thus dealt *Nathan* with *David*, 2 Sam. 12. 22. *David* said, *I haue sinned*; *Nathan* hereupon telleth him *his finnes are forgiven*. Secondly, concerning the iurisdiction of the Church; It is a power giuen of God to the Church, whereby it vseth correction vpon open sinners for their saluation, and it standeth in excommunication and absolution. Excommunication is a sentence excluding open and obstinate sinners out of the kingdome of God, and consequently from the societie of the Church; for this followeth the former, *If he will not heare the Church let him be as heathen*. *Paul* calleth this sentence a giuing vp of a man vnto *Satan*. Ob. But no man can exclude another

from the kingdome of God. Ans. The Church excludeth not properly, but by declaring that God hath excluded such. Ob. But the true childe of God may bee excommunicated, and yet is not shut out of heauen. Ans. In some sort and for a time he may be said to be shut out of heauen, but conditionally and vntill repentance. The contrarie hereof is *publike absolution*, when open sinners repenting, are by the Church openly declared to be members of the kingdome of heauen, and so admitted and receiued againe into the Church. This power of the Church differeth from the power of the Ciuill Magistrate in foure things. First, the power of the Church is ordered onely by the word; but Ciuill power by other ciuill lawes also. Secondly, the former correcteth only by voice, in admonition, suspension, and excommunication; the latter by reall and bodily punishments. Thirdly, all spirituall correction, as excommunication it selfe, standeth at the repentance of a sinner, and proceedeth no further: but the punishments of Ciuill power stay not at repentance, but proceede on euen to the death of the malefactor (notwithstanding his repentance) if he be a man of death. Fourthly, in the Ciuill power bee three degrees of proceeding: first, the knowledge of the cause. Secondly, the giuing of the sentence. Thirdly, the execution of the punishment. In Ecclesiasticall are the two former, but the last belongeth to God alone.

The second thing in the meaning is, to know what the ratification of this power is: namely, to be *bound and loosed in heauen*; that is, when the Churches iudgement, following the iudgement of God, doth acquite, or condemne a sinner, God in heauen hath done it alreadie and ratifieth it. For in absolution (as also in the other) pardon of sinne is first giuen in heauen: secondly, the Church pronounceth this according to Gods will: & thirdly, God ratifieth it thereupon in heauen, and confirmeth it as sure as if on earth he had pronounced the pardon.

The second point. The weight of this ground may appeare, Mat. 16. 18. where the maine promise of the Gospell for the stablishment of the Church is contained: *Vpon this rocke I will build my Church, and the gates of hell shall not preuaile against it*: and the ground of our

An Exposition upon

assurance thereof, is added verſ. 19. *I will give thee the keyes of the kingdom.* This maketh the Church prevaile againſt the gates of hell, becauſe it openeth & ſhutteth heauen. Secondly, hereby the word and Sacraments are preſerued from pollution and prophanation, the ſoules of men pulled out of the ſnares of the Diuell, and Gods kingdom ſet open vnto them: which being taken away, there will be no difference left betwene the kingdom of God and the kingdom of the Diuell. Which power of the keyes in opening and ſhutting heauen by the miniſterie of the word, ſeeing wee haue eſtabliſhed by the lawes of the land, we haue the ſtate of a true Church, and therefore no man can in good conſcience ſeparate from vs as no Church and people of God: indeed if it had not the power to open heauen vnto men, it were time to ſeparate from it.

3. The Aduerſaries of this ground, are firſt the ignorant people, who poſiſhly thinke that this power is onely giuen to *Peter*, whole office now is to open and ſhut heauen. But this power was giuen to all the Apoſtles as well as *Peter*, and in them to al Miniſters, Churches and Congregations: yea, and it is not exerciſed in heauen but in earth. Secondly, all Atheiſts and Epicures that contemne and ſkorne the Word, Sacraments, and all holy things, yea euen the power of the Church it ſelfe. Thirdly, all Papiſts and the Romiſh religion; who abolith all binding and looſing in the publike Miniſterie, and haue brought al to a priuate ſhrift, and abſolution, which in truth is nothing elſe but a racke and a gibbet to the conſcience: for firſt, men muſt ſeeke for it at the hands of the Priſt: ſecondly, they muſt confeſſe all their finnes to the Priſt: thirdly, they muſt make ſatisfaction to the iuſtice of God, euen ſuch as the Priſt ſhall enioyne them. But all this is directly contrary to y word: for firſt, Miniſters muſt offer pardon of ſin before it bee ſought for. Secondly, in Chriſt pardon is offered freely, wee neede no ſatisfaction of our owne. Thirdly, they impoſe a heavier yoke, than euer Chriſt or his Apoſtles did vpon men, when they enioyne them to an enumeration of all their finnes, before they can be pardoned: the depth of which policie hath been ſounded. Secondly, that Religion

In ſtead of the two keyes, Poperie hath deuſed the picklock of ſhrift.

hath turned this power Eccleſiaſticall to a Ciuill power, whereby they take vpon them to excommunicate Kings & Emperours, not only out of the Church, but alſo out of their kingdomes and Empires, whom (they ſay) they may ſet vp and depole at their pleaſure, as hauing power to wreſt the Scepter out of the hands of whatſoeuer Monarch ſhall not ſtoope vnder their Popes authoritie. Theſe bee the maine enemies of this ground, againſt whom we muſt for euer contend.

The 19. ground of faith is: *There is, hath been, and euer ſhall be a Church, out of which is no ſaluation.* This is an Article of our faith, and a maine ground of religion: for if there be not euer a Church of God, Chriſt is ſometime no Redeemer, no King, becauſe there ſhould be no people redeemed, nor ſubiects to the rule of his word and ſpirit. Of which conſider two things: firſt, what this Church is: ſecondly, who be the aduerſaries of this ground. For the firſt: *The Church is a companie of men, choſen to ſaluation, called, vnted to Chriſt, and admitted into eueralting fellowſhip with him.* See Hebr. 12. 23. and 1. Pet. 2. 9. Compare theſe two places, and this diſcription will eaſily bee gathered. The properties of this Church are theſe ſix which follow. Firſt, being the Spouſe of Chriſt, ſhe is one onely indeed, although diſtinguiſhed in regard of time, as the Church of the old Teſtament and of the new. Secondly of place, as of *England, Scotland, &c.* Thirdly of condition, as the Militant and triumphant: all theſe make but one bodie of Chriſt. Secondly, it is inuiſible, not to bee ſcene but beleueed: for election, vocation, redemption, can onely be beleueed; yet ſome parts of it are viſible, as in the right vſe of the Word and Sacraments appeareth. Thirdly, to this aſſembly and no other belong all the promiſes of this life, and the life to come, eſpecially forgiuenes of ſins and life eueralting. Fourthly, it conſiſteth onely of liuing members, quickened by the ſpirit of Chriſt, not of any hypocrites or wicked perſons. Fifthly, no member of it can be ſeuered or cut off from Chriſt, but abide in him and with him for euer. Sixthly, it is the ground & pillar of truth; that is, the doctrine of true religion is alwaies ſafely kept and maintained in it. Obiect. The Churches in earth are true Churches,

That in nothing the Pope ſhould be vnted the diuell, he ſaith with him, All theſe are mine, and I giue them to whom I will.

19. Ground

Six properties of the church

Churches, and yet in these are many hypocrites and Apostates, who fall from their profession. And therefore all are not living members. Answ. In visible Churches are two sortes of men: lust men, and hypocrites; who although they bee within the Church, yet the Church is not so called of them, but in regard of them onely who are truly ioy-
ned vnto Christ, who are the better part, although not the greater: Even as a heape of wheate and chaffe together is called an heape of wheate, or a Corne heape, of the better part.

Aduersaries hereof are Papists, who frame not the Church by these true properties, but by other deceitfull marks, as succession, multitude, antiquitie, and consent: for when y Church first began there could be none of those, at least not the three former, and yet was there a true Church. Secondly, all these agree to Heretikes, as among the Iewes what was more challenged than these? and yet Christ faith, they were blind leaders of the blinde. But the true marke is the doctrine of the Prophets and Apostles truly taught and beleueed. A note of Christs sheep is the hearing of his voice, Ioh. 10. 27. And, *Ye are in the Father and the Sonne, if ye abide in the Word which ye haue heard from the beginning*, 1. Ioh. 2. 24. See Ephes. 2. 30.

The 20. ground is: That *there shall be a resurrection of the dead in the end of the world*. This was one of the fixe grounds of Catechisme in the daies of the Apostles, Heb. 6. 2. *Hymenæus and Philetus destroyed the faith of certaine, in teaching that the Resurrection was past already*.

Aduersaries hereof, are the Familie of Ioue, who hold that there is no Resurrection but only in this life.

The last ground of doctrine is: *There shall be a generall iudgement of all flesh*. It is one of the grounds, Heb. 6. 2. In which iudgement euery mans workes shall be tried, and euery man accordingly shall receiue sentence of life or death eternall.

The aduersaries hereof, are first the Atheist, who denieth God himselfe, and consequently his iudgement. Secondly the drowse Protestants, who in iudgement denie not the last iudgement, but yet plainly shew in their liues that they are not perswaded of it, for then would they make more conscience of sin, and

of pleasing God in all things. These are the maine grounds of beleefe, vnto which all other may be reduced. Now follow the grounds of obedience and practise.

The first ground of practise is, Luke 1. Ground.

13. 3. *Except ye repent ye shall perish*. In which two things are to bee obserued.

First the dutie required, that is, *Repentance*, the necessitie of which appeareth, in that *without it men perish*. Secondly the aduersaries. Concerning repentance two things must be taught: first, what it is: secondly, what is the vse of it. For the first; *Repentance* (as Paul describeth it) is a *conversion whereby a sinner turneth himselfe vnto God, and bringeth forth frutes worthie amendement of life*. There be two kindes of conuersion of a sinner: first, that whereby God turneth man. Secondly, that whereby a man being turned by God, turneth himselfe by grace: the former is not repentance properly, but the latter. Iere. 31. 18. *Convert thou me, and I shall bee converted. Surely after that I converted I repented*.

Quest. In what part is this conuersion made? Ans. It beginneth in the minde, but it is of the whole man, the minde laying off all purpose of sinning, the conscience calling backe from sinne, the will not seeking to fulfill the lusts of it; but the whole man endeououring to please God thorough his whole conuersation: further, repentance is attended with diuers frutes, worthie newnes of life. These are the duties of the Morall law, performed in faith and truth without hypocrisie: which because they proceede from the same beginning, are approoued of God as repentance is.

The second point in this dutie is, the vse of repentance, and that is not to be a cause of saluation, but only a way, wherein men must walke to life euerlasting. We are slandered by the Popish church, while they exclaime that our doctrine requireth nothing but faith to be saued by, and so wee become enemies to all good workes. But this is not our doctrine, for we hold the workes of repentance to be the way of saluation. Indeed when we speak of the instrument whereby we lay hold vpon Christ, that we say is faith onely, not hope, loue, or any workes: but when wee speake of a way to life, then faith is not alone, but repentance is required, hope, the feare of God

God, and ~~every~~ good worke. So women are said to be *saued thorough bearing of children*, 1.Tim.2. 15. namely, as a way wherein they practise their faith and obedience. Thus *Abrahams* faith and workes went together, Jam.2. 22.

Secondly: The Aduersaries of this ground, are first professors of Religion, who content themselves with a fained repentance: for most men being pricked and stung with the sence of their sinnes, for a while will hold downe their heads like a bulrush, breake off their companie, come to Church, pray, heare the word, and performe other duties: but when the remorse is once past, they returne to their former course of licentiousnes, and this is thought a sufficient repentance; whereas it is but ceremoniall, and a fig leafe whereby men seeke to couer themselves: for true repentance changerth the minde, will, affections, conscience, yea all the actions of life.

Secondly, the *Romish Church*, which for many hundred yceres hath overturned this doctrine: as first in generall aboute these 500. yceres, penance and publike confession of persons excommunicated, hath bin by them taken and deemed to be repentance it selfe; any other hath beene scarce taught or knowne in these partes of the world. Secondlie, repentance is by them turned into a iudiciall proceeding and sentence of the court, wherein y^e Minister must be iudge, the sinner must come vnder confession; the Minister must passe sentence, and the other must make satisfaction accordingly; which is an high abuse of this doctrine. Thirdly, they hold the workes of Contrition, Confession, and Satisfaction, to merit, yea and to conferre pardon of sinne, and so abolish the merit and satisfaction of Christ. Secondly, the world hath bin by that Church deceiued in diuers particulars concerning this doctrine; as namely, first it hath bin taught that repentance, for the originall of it, is partly from nature, partly from grace; partly from God, partly from our selues: which is a false foundation, ioyning light with darkenesse, it being wholly from grace. Secondly, remorse of conscience (which the very diuels may haue) is made a parte of repentance; *Saul* himselfe, nay *Iudas* wanted not this contrition, which is no grace, but a preparation vnto it. Thirdly, they make *Auricular*

A patterne
of Popish
penitence.

Confession, whereby every man is bound to confesse all and every one of his sins, with their circumstances in the Priests eare, so necessarie vnto repentance, as without which he cannot haue pardon; which is a very gibbet to the conscience. Fourthly, they turne their Canonick satisfaction into satisfaction of Gods iustice for sinne, wherein blasphemously they overthrow the most perfect satisfaction of the Sonne of God. We are therefore to praise God who hath taken from our neckes this yoke of the Roman Church, which neither wee nor our fathers were able to beare.

The second ground of practise is concerning the exercise of repentance, Luk. 9.23. *If any man wil come after me let him deny himselfe, and take up his crosse and follow me.* In which ground we will consider three thinges: first the meaning, secondly the moment, thirdly the aduersaries against whom wee must contend. For the meaning; *If any man wil follow me* that is, will bee my Disciple, (for Disciples vsed to follow their Maisters and teachers) hee must learne three duties: First, *Let him denie himselfe*: Secondlie, *take up his crosse*: Thirdlie, *follow me*: To the deniall of our selues three things are required: First, we must for the magnifying of the grace of God abase our selues euen to nothing. An example whereof wee haue in *Paul*, 1.Cor.3.7. *I haue planted, Apollo hath watered: but neither he that planteth any thing, neither he that watereth, but God that giveth increase*: If the planter bee nothing, much lesse the planted. We are not able as of our selues to think a good thought. And againe, *All our sufficiency is of God*. Secondly, wee must renounce our owne reason and will, and bring them vnder subiection to the will of God, wee must not strue to haue willes of our owne, but let Christs will be sufficient for vs, his wisdom must be our reason. Thirdly, wee must esteeme all things as dung for Christ, and preserue within vs a readiness to leaue and forsake friends, riches, honours, yea our libertie and life it selfe (if need be) for his sake and a good conscience.

The second dutie is, *To take up our crosse daily*: vnto which two things are required: first, every member of the Church must make reckoning of, and looke for daily crosses, priuate and particular

ticular in his calling and in his profession. Secondly, when the crosse cometh it must be taken vp cheerfully, and borne with reioycing: Matth. 5. 12. *Reioyce and be glad, namely even when men reuile and persecute you:* Rom. 5. 3. Iustified persons are able to *reioyce in tribulations*; according to the exhortation, Iam. 1. 2. *Count it an exceeding ioy.* An example of the Saints, Hebr. 10. 34. who *suffered with ioy the spoyling of their goods.*

The third dutie of a Disciple is: after the two former to follow Christ. For when Christ saith, *And follow me*, it is as though he had said: I goe before bearing my crosse, let my Disciples follow me step by step in bearing of this crosse. This containeth in it the maine duties of Christian religion: to the performing of which two things are to be done: first, wee must beare the crosse in obedience, as Christ did, who most willingly abased himselfe to the death, even the death of the crosse, in obedience to his Fathers will. Qu. But wherein stood this obedience of Christ? Ans. In the practise of three speciall vertues: first, *Meekenes*, he opened not his mouth, hee reuiled not being reuiled, reuenged not when hee might. Secondly, *Patience*, he grudged not to suffer those bitter torments for his very enemies. Thirdly, *Loue*, he prayed for those that pierced him, and shed his heart blood: in all which it is our part to imitate him. Secondly, wee must be conformable vnto Christ being our head; which conformitie consisteth in crucifying our body of corruption, euen as he was crucified vpon his crosse. We must arme our selues with *Peters* exhortation, 1. Pet. 4. 1. *to suffer in the flesh, as Christ suffered in the flesh.* Which whosoever doth, he *ceaseth from sinne*: he liueth not henceforth *after the lusts of men*, but *after the will of God*, vers. 2. The learning of this dutie helpeth forward our obedience vnder the crosse, which many cannot attaine vnto (who in the time of their peace are in some sort obedient) because they beare not about in their bodies the *dyings of Christ daily*. 2. Cor. 4.

The second point. The moment and weight of this ground, appeareth Luk. 9. 24. *He that will save his life, shall lose it*, that is, that will not take vp his crosse to follow Christ, shall neuer be saued. Againe, Baptisme is a maine ground, Heb. 6. 1. namely, as it is ioyned with inward

baptisme, for els outward baptisme may be wanting, so it be without contempt; but both together are a maine ground; especially in regard of that stipulation we make, and that profession which wee receiue vpon vs thereby, of forsaking euen our selues and following of Christ, without which can bee no saluation: which being the matter and substance of this ground, sheweth evidently the importance of it.

The third point. Aduersaries of this ground are, first among our selues, such as are content to make Christ a Saviour and Redeemer, but not a patterne and example of imitation in his vertues: but Christ will not be made a packhorse only to beare sinnes, seeing hee hath propounded himselfe a president to be followed of those who looke for saluation by his sufferings; they must first be his Disciples, before he be their Redeemer. Secondly, a more wicked enemy withstanding this doctrine is the Church of Rome. In exalting nature, and extenuating the grace of God; as first, holding that all sinnes deserue not death, but may bee done away with a little knocking on the breast, or such light sorrow. Secondly, that by nature a man hath free will in his conversion, and being helped by the holy Ghost, can moue himselfe vnto saluation. Thirdly, that after iustification there is nothing in a man that God can hate. Fourthly, that a man may merit life, and performe workes of satisfaction to God; which diuellish doctrines what else doe they but make the heart swell with pride, so as it can neuer be brought to the deniall of it selfe.

Popish doctrine suffereth not a man to set one foote forward towards Christ, because it resisteth deniall of a mans selfe.

The third ground is taken from the 3. Ground, Morall law: *Thou shalt haue no other God before my face.* The scope and meaning of which law is to direct vs in chusing the true God onely to be our God; which is done, first, when we know and acknowledge him as hee hath reuealed himselfe in his word: secondly, when wee giue our hearts vnto him, according to that precept; *My sonne giue me thy heart.* Now the heart is giuen to God when he is loued and feared aboue all, when he is alone trusted in, relied on in danger, when we ascribe all power vnto him, beleue in him, subiect our selues vnto him in our very conscience; for whatsoeuer hath these is become our God. Secondly, that this is a ground cannot

cannot bee doubted: for whosoever taketh not the true God for his God, is out of all way to saluation, seeing there is no covenant betweene God and him, and being out of the covenant, can haue no part nor inheritance in Gods kingdome.

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Thirdly, Aduersaries of this ground are, first the *Romish doctrine*, which committeth high treason against God, in giuing his honour to other things: as to Saints and dead men, whom they make Gods, by teaching inuocation to bee due vnto them, and so attributing an infinite power, wisdom, or presence vnto them, which are Gods proprieties. Secondly, in teaching that men can merit, they make them Gods. For if Christ himselfe had bin a meere man, he could not haue merited. Thirdly, in ascribing to dead creatures the vertue of the holie Ghost; as to water, the power of sanctification, driving away diuels, and washing away finnes. Fourthly, in setting vp the wooden Crosse for a God, which must be worshipped with the same worship and affection as God himselfe is. The Virgin *Mary* they make a Goddesse, and Queen of heauen, whom they pray to commaund her sonne. And lastly, the Pope, to whom they giue power to pardon sinne properly, and to make lawes to binde conscience, as properly as Gods lawes doe.

The second aduersarie is the common *Protestant*, who carrieth an outward profession of Christ, but in his heart setteth vp many Gods, as the belly, wealth, pleasure, yea the Diuell is the god of many men, as Phil. 3. 19. 2. Cor. 4. 4: others set all their hearts and studie for the accomplishment of their finnes; now sin hauing the hold in their hearts, is become their God. Yea and it is a common practise of many Protestants in their crosses to put off their confidence in God, and betake themselves to cunning men and Southsayers; so leauing the liuing God, and trust for their helpe in the diuell himselfe.

4. Ground. The fourth ground of practise concerneth the worship of God: Exod. 20. 5. *Thou shalt not make to thy selfe any graven image, &c.* The first point. The meaning: This Commandement hath two parts: the former forbidding the making of Images: the latter, the worshipping of them. The former in these words: *Thou shalt*

not make unto thy selfe &c. In which is not simply forbidden the making of Images, as if they bee for politicall or historicall vse, but the making of them in way of religion or conscience, to put vs in remembrance of God, or to worship God in, by, or at the same. The latter in these words: *Thou shalt not bow downe &c.* That is, thou shalt not so much as bow downe thy bodie before such an Image made by others, neither to worship it, nor the true God in it: which exposition because it is oppugned by a great part of the world, I will proue by some reasons: First, that which was the sinne of the Israelites in making Images, is here forbidden: but their common sinne in the vse of Images, was to make them representations of the true God, and to worship the true God in them, as appeareth Exod. 32. 4. 5. The Israelites hauing made a golden Calfe, said: *These be thy Gods, O Israel, which brought thee out of the land of Egypt*: that is, this is a representation of that God who brought thee out of Egypt: for they should haue been worse then mad men, if they had called that Calfe which was but one day old, that God which brought them many daies before out of Egypt: besides that, Images true or false are usually called by the name of Gods, as being so in the reputation of the worshippers. Further, *Aaron* said, *To morrow shall be the holy day of the Lord*: signifying that the Calfe was made to represent the true God, whom in the Calfe they were to worship. Again, Iudg. 17. 3. *Michaels* mother sheweth that her intent was to worship God in the Image, when shee saith, that shee had dedicated eleuen hundred shekels of silver to the Lord, to make a graven and molten Image; and hauing made the Image, she saith, *Now will the Lord blesse me*: though his fact was grosse Idolatrie, yet he sheweth that he worshipped the Lord in the Image, whose blessing he boasted of. *Esa. 40. 18* *To whom will ye liken God? whence is it plaine, they made Images of the true God to worship him in.* Iudg. 2. 11. The Israelites were sore afflicted for seruing *Baal* and *Asteroth*, that is, Idols fetched from the Heathen: but herein their intent was to worship the true God in them, as appeareth *Hose. 2. 16*. *Thou shalt call me no more Baal, but Jhu.* Yea the very Heathen themselves worshipped the true

true God in their Images, Rom. 1. 23. *They turned the glorie of the true God into the similitude of a corruptible creature;* much more then the Israelites who took their Idolatrie from them: and therefore in the second Commandement is forbidden the making of Images of the true God, and not of false onely, as the Papists would falsely teach vs. The second reason is in Deut. 4. 15. 16. where *Moses making a Commentarie vpon this comancement, and forbidding to make any representation of any figure, addeth this reason: Ye saw no image in the day that the Lord spake out of Horeb:* and therefore *Moses vnderstood the Commandement as we doe, namely not to make any Image of the true God.* The third reason is in the words, *Thou shalt not make the image of any thing that is in heauen above, &c.* Seeing then that God is in heauen above, as also the Saints and Angels, wee must make no Image to represent them: for euen Images of the true God are Idols, hated of God, and condemned in the Scriptures: so the golden Calfe is called an *Idoll*, Act. 7. 41.

The second point is the weight of this ground standing herein, that whosoever overthroweth this ground, overturneth this religion. For first, whosoever resembleth God in any Image, and worshippeth him therein, he denieth the true God, Rom. 1. 25. The wisest of the Heathen worshipping God in their Images, *turned the truth of God into a lie:* so whosoever may beleue of worshipping y^e true God in an Image, the truth is, it will prove no better than a lie vnto them. The Apostle affirmeth, that whosoever the Gentiles sacrificed to Idols, *they sacrificed it vnto Diuels, and not vnto God.* Some may aske, how can this be, seeing their intent was to sacrifice vnto God? I answer, that by offering to an Image, they denied God, and so not serving him, they became sacrificers to the Diuels: for whosoever conceiue of God otherwise than he will be conceiued of, conceiue an Idoll, and not God; and he that will remember him in things wherein he will not be remembered, forgetteth him, as the Israelites, Psal. 106. 21. Secondly, professed Idolatrie maketh a separation betweene God and his people, as adulterie doth betweene man and wife. For as a wife that seeketh to strangers, denieth her proper hus-

band; so the Church, which is the Spouse of God, going a whoring after Images and strange Gods, denieth God her husband, and procureth the Bill of diuorce: see Hose 2. and Jerem. 3. 8.

Thirdly, the aduersaries of this ground are, the professed Papists: first, in allowing making of Images for Religions sake; as the Image of Christ crucified, which they call the *Crucifixe*; and of Christ glorified, which they call *Agnus Dei*: also Images of the Virgin *Mary*, and other Saints; yea cursing and condemning all those that forbid the making of them, & so curse euen the Lord himselfe: yea and most blasphemously in former times they were wont to make Images of the Trinitie, picturing the Father, like an old man, the Sonne like a childe, the holie Ghost like a Dove, and yet much more blasphemously than that, otherwise: but they are now ashamed of such wicked pictures. Secondly, they maintaine, yea and command the worship of Christ in an Image, and condemne them who deny the worshipping of Images, whether they be Images of God, or of Saints, Angels, and dead men. Thirdly, they teach that a man is to worship the Crucifixe religiously, yea with the same worship and devotion with which Christ is worshipped, wherewith also they worship their breaden God.

In former times their consciences secretly checking them of their Idolatries, caused them to leaue out the whole second Commandement, and diuide the last into two, to fill vp the number: but of later daies, seeing they are constrained to retaine the Commandement, they haue found out some shift, which we will examine. First, they say, there is a difference betweene an Idoll and an Image, as the one is a Greeke word, the other a Latin: the former is a representation of the true God, the latter of false Gods. Ans. The difference is but in the word, for indeed they be both one, Act. 7. 41. The Calfe was an Image and an Idoll too. Ob. They make difference also of worship, which they say is of two sorts: the first is *Latria*, this is a worship and reuerence due to God onely: the second is *Dulia*, and this is a seruice due vnto Saints, to y^e Crucifixe, &c. Ans. But besides that y^e Scripture make these both one, they herein bewray their fol-

If the Pope had been with Moses in the mount, he would haue demurred vpon the admittance of the second commandement.

Obiect. 1.

Answer.

Obiect. 2.

Latria.

Dulia.

Answer.

lie in that if either be greater, it is *Dulia*, which is a kind of service most submissive, and that properly which vassals were wont to yeeld their Lords who had taken them in warre, and yet this must be given to Saints, and the wooden Crosse, being the greatest subiection. Ob. 3. But they intend to worship not the image of the Crosse, but Christ in it. Ans. No intention of man can institute a true worship of God, without warrant from God himselfe, who neuer authorized men to worship him in Images. Ob. 4. Englishmen kneele downe to the Chaire of Estate, the King not being in presence, and therefore wee may much more to Saints and Angels. Ans. First, this is a ciuill and politike worship, testifying the subiects allegiance: but kneeling to Saints is religious. Secondly, the King appointeth his Chaire of Estate to be a signe of his presence, and willet it; but no Papist can proue that euer Christ appointed a Crucifixe to be a signe of his presence: or that God willet their Images to be signes of his presence. Thirdly, the Chaire of Estate is a signe only in the Kings absence; for himselfe being present, the ciuill worship is performed to himselfe: but Christ is neuer absent from his Church, and yet in his presence they set vp an Image to remember him by. Thus that Church being an open Idolater must not bee ioyned with; for she is not ioyned to Christ any longer, but is a professed harlot; neither is it so indifferēt (as some think) to finde saluation there as well as by our Religion.

Obiect. 3.

Answer.

Obiect. 4.

Answer.

5. Ground.

The fifth ground is, Matth. 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* That this is a chiefe ground needes no prooffe; and therefore wee will consider first the meaning, secondly the aduersaries against whom wee must contend. To know the meaning, the words going before will asoord vs some direction; wherein Satan hauing moued Christ to fall downe and worship him with bodily worship onely, and requiring not the maine worship due to God, but a little bowing of the bodie; betokening that he was the disposer of the kingdomes of the world: this Christ denieth him with this reason ratified by Scripture, that it is a worship and service proper to God, and to bee tendred to him onely. Secondly, the

words themselues are to bee weighed:

By [*worship*] is properly signified bodily. worship in a bodily gesture: the meaning then is, thou shalt with thy bodie adore the Lord, for so it is futable to Satans demaund. The word [*serue*] signifieth all worship due to God both inward and outward. [*Only*] This word appertaineth to both the members, and so to the whole sentence; for else there should bee no direct deniall of Satans temptation, requiring onely the former and not the latter. But some will say, we may serue men lawfully, how then is service proper to God only? There be two kindes of worship; religious, and ciuill. Religious, is an action or actions of reuerence and subiection, whereby a man doth acknowledge the Godhead it self, or the properties thereof, either in God himselfe truly, or in the creature falsely. These properties of God are, first, to bee an absolute Lord. Secondly, to bee Almighty. Thirdly, to be present in all places at all times. Fourthly, to heare all men in all places at all times. Fifthly, to know all things past, present, and to come, yea and the hearts of men. Sixthly, to be giuer of all good things, and the preuenter of all euill. Now, any action of reuerence in signification of any of these properties is a religious worship; the very intent of the minde in religious worship being, to ascribe either Godhead or diuine properties to the thing worshipped. Ciuill or politike worship is, when men performe actions of reuerence and subiection to others, as acknowledging them to bee preferred aboue themselves in gifts or authoritie. Thus bowing of the bodie is sometime religious, when it is done to God, in acknowledging his properties; and sometime ciuill, performed to a man in respect of his eminency in gifts or gouernment. But these words of Christ are meant onely of the former, and not of the latter, which belongs vnto man. This ground thus truly conceived, asoordeth vs these two maine points of Religion: first, that *God is to be worshipped with religious worship.* Secondly, *that all religious worship is proper to God, and due to him alone.* Now religious worship is two-fold: first, inward, standing in two things; faith and inward obedience. Secondly, outward, when this inward worship is outwardly testified, consisting of three principall parts:

Obiect.

Answer.

parts: first, in preaching, hearing, and reading the word: secondly, in receiuing the two Sacraments: thirdly, in prayer and thanksgiving publike and private.

The Aduersaries hereof are the Papists, who pretend the Catholike Religion, but indeed overthrow it, in deprauiing the outward worshippe of God, wherein the inward is testified. The first part whereof standing in the *preaching, hearing, and reading of the word*; they depraue: first, by mingling the pure word of God with mans word and writings; and authorising bookes Apocryphall as Canonically Scripture. Secondly, by making vnwritten Traditions Apostolicall and Ecclesiasticall (as they say) of equall authoritie with the Scripture. Thirdly, in that they teach in their Catechismes, that the worship of God doth stand in obeying the Commandements of the Church, as well as the Commandements of God: themselves, and are necessarily to be practised vnto saluation, & so they worship God *in vain*, Mat. 15. 9. Fourthly, in that they allow no Bible to be authentically, but onely the Latin translation of *Ierome*, renouncing both the Hebrew and Greeke fountaines: and yet learned Papists confesse that their Latin text is corrupted, and that therefore the true sense is to bee fetched from the Popes determination, and from Councils, and no other sense to be admitted. Fifthly, in that they make Images Lay mens bookes and teachers; and debarre the people of the Scriptures publickly and priuately in the vulgar tongue; and suffer it only to be read by them and vnto them in the Latin tongue vnknowne vnto them.

The second part of outward worship standing in *administration of Sacraments*, they likewise corrupt and abolish: for howsoeuer Baptisme is preserved for the substance of it in the Romish Church, which (as a lantern carrieth the light) it retaineth not for it owne, but for the hidden Churches sake within it; yet haue they abolished the Lords Supper for the substance of it: first, of a Sacrament they haue made it a reall sacrifice. Secondly, they haue turned the Communion into a priuate Masse, where the Priest alone receiue all, and the people nothing. Thirdly, although in a Sacrament there must bee a distinction between the signe and the thing signified,

yet they make none, but overthrow all such signification of the signes by their transubstantiation. Fourthly, they haue turned the bodie of Christ into a breaden God, which they carrie about in boxes and worship; which is as vilde an idolatrie as euer was among the Heathen, not inferiour to the worshipping of Cats and Bulls as gods among the Egyptians. Fifthly, they haue added to Christs Institution five Sacraments, viz. *Penance, Confirmation, Orders, Matrimonia, and anuynting*. But indeede Baptisme is a Sacrament of Penance: the Lords Supper of Confirmation: and further are they deceived in the other.

The third part of outward worship concerneth *Prayer and thanksgiving*: this they overthrow likewise: first, they mocke God in praying in an vnknowne tongue, not knowing what they aske, much lesse seriously addressing themselves vnto the dutie; which euen earthly Kings would disdain. Secondly, in prayer must bee brought sense of want and contrition of heart, this they cannot bring who are taught that they merit by prayer. Thirdly, prayer must be made in particular faith, but this they make presumption. Fourthly, they allow praying to creatures, & the mediation of Saints, and so denie the very substance of prayer, which is to make request to God onely in the alone mediation of Christ.

The second maine point of Religion out of this ground is this; *That religious worship is due to God alone*: for wee may not giue apparance of religious worship to creatures. *Cornelius* is reprooued for giuing to *Peter* excessive euen of ciuill worship, Acts 10. 25: for he knew *Peter* to bee a man and not God; and so seemed to mingle a kinde of religious worship with ciuill. This is a maine ground also, which whosoever denieth he holdeth not the head Christ, Col. 2. 18. 19.

The Aduersaries of this ground also are the professed Papists, who worship Saints and Angels, not onely by kneeling before them, but praying also vnto them; which cannot be denied to bee a religious worship, seeing it attributeth vnto them to heare the prayers of all men in all times, in all places, yea and to know the hearts of men vpon earth. Secondly, they maintaine religious worship of Images, they goe on pilgrimage vnto them, offer Incense, creepe vnto them,

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them, and kneele before them. Yea, they worship the Crucifixe with the same worshipp whereby they would adore Christ, if hee were liuing vpon earth, as also the reliques of Saints. Out of all which wee see what to thinke of that Church which onely hath the name of a Church, she holdeth not the head Christ, seeing for so many hundred yeeres she hath displaid her fornication, in worshipping Saints, Angels, Images, and the Virgin *Mary*, so as her Bill of diuorcement is iustly giuen her, 1. Thess. 2. 10. Reuel. 13. 8. from whom we must separate, if we would not partake with her in her plagues.

6. Ground.

The sixth ground of practise is Esai. 8. 13. *Sanctifie the Lord of hostes*: which words contain the substance of the third Commaundement: in which consider first the meaning, secondly the weight, thirdly the Aduersaries. For the meaning: A thing is said to bee sanctified two waies; either when it is *made holy*; or when it is *acknowledged to bee holie*. Now this latter must bee heere vnderstood, for Gods name cannot be made holie, which is holinesse it selfe; and the first cause of all holinesse; but it is sanctified of vs when wee acknowledge it holie: and this our sanctification of God either respecteth God himselfe, or the gifts of God. Our sanctification of God himselfe (the thing intended in this ground) is done two waies: first, when in our mind we acknowledge and praise him in his attributes, of wisdom, mercie, louing kindnes, power, prouidence, and such like. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts*; that is, acknowledge him in his wisdom, power, and other his attributes: Look as good subiects speaking of, and mentioning their Prince, will put off their hats in reuerent opinion of him; so we religiously should thinke and speake of these. *Iob* fearing only and but suspecting, that his sonnes in their feastings had dishonoured this name of God, sanctified them. When *Hezekiah* heard y^e blasphemies of *Rabshakes* against God, he humbled himself, rent his cloathes and put on sackcloth, 2. King. 19. 1. Yea wicked *Abah* hauing heard (though falsely) that *Nabab* had blasphemed God, he rent his cloathes and proclaimed a fast: which sheweth (whatsoeuer his fact was) the vse and manner of holy men in his time, when

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Gods name was dishonoured and blasphemed. Secondly, wee sanctifie God himselfe, when wee with reuerence acknowledge his titles, as *God, Lord, Iehoua, Father, Christ, Iesu, Holy Ghost*; and not without religious and obedient affection speaking or thinking of them. Our sanctification of Gods gifts, which are many, as the *Word preached, Prayer, Sacraments, Meate, Drinke*, and all things seruing for the good of bodie or soule, is not by giuing or adding any holines vnto them, which in themselves are all holie; but when we acknowledge them holie, by preparing our selues to a holie vse of them, and vse them accordingly with good conscience: for euery creature of God hath a double vse: first, a lawfull vse when God permits a general vse of his creatures, thus all may vse meate, drinke, apparell, &c. Secondly, a holy vse, when a creature in his lawfull vse is vsed in a holy manner, for this includeth the former, though that may be without this. For example, all the Jewes kept the Pascheouer lawfully, but onely those celebrated it *holily*, who prepared themselves according to the commaundement: which holy vse is obtained by the word and prayer, 1. Tim. 4. The word directeth vs to vse these gifts of God in obedience; and prayer obtaineth grace to vse them according to the word: vnto which holy vse of Gods creatures we are to be moued by these reasons: first, we must distinguish our selues from the brute beasts; the swine in the Forrest eateth vp the masse, but looketh not vp to heauen, no not so the tree whence it falleth. Secondly, because we haue lost our title to all the creatures in *Adam*, which onely is in this vse restored. Thirdly, because they are the gifts of God, we must thus acknowledge them to be his, and in him leame to vse them. Fourthly, that wee may auoide the common abuse of them, whereby hee is prouoked to displeasure.

The second point is the weight of this ground: which may appeare in the contrary; seeing the blasphemer doth what hee can to ouerthrow the Godhead it selfe; whence euery such one is called by such a name as signifieth a *parricide* of God; or one that thrusteth God thorough: and therefore the sanctification of God is a ground of moment. Secondly, the first petition of the Lords Prayer is,

Leuit. 24. 14. 16.

is, *sanctified by thy name*: wherein wee are taught to preserve and pray for the hallowing of Gods name before our own saluation. Thirdly, the scope of the third Commandment is the same, which whosoever observeth not, reuerfeth both the former. And lastly, the Lord is soiealous of his glorie, that he will bee sanctified of all them that *come nerre him*, else hee will sanctifie himselfe in their confusion. *Leuit. 10. 3.*

Thirdly: The Aduersaries of this ground are, first, though (by Gods mercie) the religion of the Church of England is no aduersary vnto it, yet the liues of the most fight against it: for although when we mention earthly Princes wee can vse all reuerence, yet Gods name is most fearfully abused, and tossed in wicked mens mouthes by oathes and cursed speakings; besides that, many abuse the same to Charmes, and Spels in their forceries, and men thinke all is well, because herein they vse good words: but the truth is, the better the words be, the greater is the sinne; yea it is noted to be a signe of a low and base spirit not to sweare and blaspheme vpon any occasion: many souldiers thinke they cannot be couragious enough, vnlesse they pierce God & rent Christ by detestable oathes, such as would cause wicked *Abab* himselfe to read his cloathes at the hearing.

Secondly, the great aduersarie is the Papist, and that diuers waies: first, in that they teach that the very doing of some worke is a sanctification of God; as the outward worke of Baptisme, yea in it the very action of the Minister is a worship of God, and doth confer grace, *ex opere operato*; this was their old doctrine, which now they colour with this addition: *If the parties be well and rightly disposed*: but besides the vse, yea the lawfull and common vse, there is by this ground required an holy vse of any thing to make it acceptable to God, or rightly profitable to the doer himselfe. Secondly, their hallowing of Water, Bels, Palmes, Ashes, Spettles, is a meere mockerie of God, seeing they haue neither word nor promise from God, that these creatures should thus be hallowed to preserue from euill, bodie or soule. Thirdly, they erre in the foundation of religion diuers waies; every which such error is blasphemie. Fourthly, that reli-

gion oppugneth the sanctification of Gods name in the vse of a lawfull oath, teaching first that the Pope hath power to dispense with an oath. Secondly, that men may sweare by the Masse, and so doing make it a God. Thirdly, even the learned among them with one consent hold, that a man may sweare ambiguously, euen when he knoweth the thing to be otherwise.

The seventh ground is, *Galath. 5. 14.* 7. Ground.

The whole law is fulfilled in this one word, Thou shalt loue thy neighbour as thy selfe.

The meaning is not that we should loue our neighbour equally with our selues, and with no lesse affection, or degree of loue; but that with the same cheerefulness, willingnes, and truth of heart that we perform duties of loue to our selues, ought wee also to reach them out vnto others. The weight of this ground appeareth, in that not onely Christ saith, *It is like the great Commandment*, but also in that it is the *summe of the whole law*: for the first table must be practised in the second, and the loue of God testified in loue to men.

The Aduersaries of this ground bee the Popish Church, who thus expound it: First loue thy self, and then thy neighbour; making the loue of our selues the foundation of the loue of others: but sometime wee may loue our neighbour about our selues; as *Iouab* loued *David* more than his own soule, and Christ loued his enemies more than his owne life. Secondly, it teacheth that a man must not loue particularly his particular enemy, nor salute him in particular, but generally, as if hee salute a whole companie together, his enemy being there.

The eighth ground: *Exod. 20. 12.* 8. Ground.

Honour thy father and thy mother, &c. In the words two things are to be considered: first, an ordinance of God: secondly, the meanes to preserue it. The ordinance is, that all men must not be equall in degree, but there must bee orders of men, of whom some are to be in higher degree, as superiours; some in lower condition, as inferiours: the former are about others in regarde of power to command and to punish: the latter are in subiection vnder others, by whose discretion and will they are to be gouerned. This ordinance is described, *Rom. 13. 1. Let every soule be subiect to the superiours power*: that is, be content to be vnder

Aduersaries.
A fir principle for that religion, which wholly secketh it selfe

der others which are about him in power: so here, some must bee as fathers, and mothers, some must bee subiected vnto them. The meane to preserve this ordinance is, the yielding of honour vnto whom it belongeth, which standeth in three things: first, in *reuerence* towards the persons of superiours. Secondly, in *obedience* to their iust commandements. Thirdly, in *thankfulness* for their paines in governing: thus is that golden sentence to be expounded, *Matth. 22. Give vnto Caesar the things that are Caesars*; that is, give him reuerence, obedience, thankfulness, according to that, *Rom. 13. 7. Give feare vnto whom feare belongeth, honour to whom honour, tribute to whom tribute.*

The weight of this ground is plaine, because without it can be no practise of true religion: for first, by it stand the three things, the *Family*, the *Church*, and *Common-wealth*; all which are maintained by government, and subiection: wherefore the Lord set this Commandement the first of the second Table, as whereupon he would found all humane societies. Secondly, gouernours in any of these societies, are the keepers of both Tables, without whose helpe and authoritie Gods kingdome could haue no abiding on the earth.

Aduersaries,

Such is the carriage of their Clergie from all Ciuill power of the Romish Clergie, as they had need keepe the Ciuill Magistrate off them, and bee their owne iudges.

Aduersaries of this Commandement, are the Papists, who weaken the authoritie of the Magistrate, in exempting of their Clergie from all Ciuill power of the Magistracie in causes both iudiciall (that is, matters controuersiall) and criminall, that is, matters of trespasse, although the Apostle saith, *Let every soule be subiect.* Secondly, that Church hath set vp a power to bring into order and subiection all the Kings vpon earth, namely the power of the Pope, who challengeth to himselfe to ouerrule, yea and to depose at his pleasure Kings and Queenes, who in their dominions are aboue al and onely vnder God. Thirdly, that religion lessneth the power of parents: for in the Council of Trent they establish, first, *Marriages*, and *Contracts* made by children without consent of parents. Secondly, *Vowes* also made by children vnder age and without consent of parents, are held lawful, and not to be broken.

9. Ground.

The ninth ground is, *Micha. 6. 8. He hath showed thee O man what is good, and*

what the Lord requireth of thee, surely to do iustly, to shew mercie, to humble thy selfe, and to walke with thy God. The meaning. Three vertues are here required: first, *Iust dealing*; secondly, *Mercie*; thirdly, *Humilitie*. Touching the first, wee are commanded to *doe iustly*: and this execution of iustice between man and man hath five substantiall parts: First, to give honor to whom honor is due. Secondly, by thought word and deed to preferre the body and soule of our neighbour, that is, his life spirituall and temporall. Thirdly, his chastitie, which is the honor of bodie and soule in single life and Matrimonie. Fourthly, his worldly estate. Fifthly, his good name. This is the scope of all the Commandements of the second Table.

Now because the due execution of iustice must bee tempered with mercie, therefore is mercie required of man in the second place, which is a readinesse to relieue the miserie of the distressed. And thirdly, because iustice and mercie without godlinesse are but ciuill vertues, we are in the last place commanded to *walke in humilitie with our God*, which containeth the summe of the first table, and standeth in three things: first, wee must acknowledge our sinnes: secondly, intreate for pardon: thirdly, purpose not to offend God any more, but endeavour to preuent sinne to come.

Concerning y weight of this ground, it appeareth in *Micha. 6. 7.* where the Lord testifieth himselfe to be more delighted with the practise of loue and mercie, than with oblations of *thousands of Rammes, and tens of thousand riners of oyle*: and elsewhere, *I will haue mercie, and not sacrifice.* Yea *Titus 2. 12.* This is made the end of the appearing of the grace of God, that we should liue *soberly* in regard of our selues, *iustly* in regard of others, and *godly* in regard of God. These vertues are so respected of God, that they are said to go immediately *before his face*, *Psal. 89. 14.* and so necessarie among men, that without them no societie can be preserved.

The aduersaries hieof are, first, the **Aduersaries** of most men, who seeke their own *liues*, things, and not to maintaine the *liues*, goods, name, chastitie of others: yea too many preferre their priuate gaine before the common good of men in Church and Common-wealth. Secondly, the *maine*

maine aduersarie is the Romane Religion, which defendeth the greatest iniustice that can be, by establishing a Monarchy among themselves, not onely controlling the soueraigne authoritie of Princes in their owne kingdomes, but also exempting their subiects from their allegiance at their pleasure. Of which vsurped power debate them once, and that counterfeit Religion will fall with it, because it is onely vnderpropped by it. Secondly, that Religion overthroweth iustice in chastitie: for first, it giueth power to the Pope to dispense with mariages within degrees of nature; it licenseth the brother by that dispensation to marrie his brothers wife, and so is a patron of horrible incest. Secondly, it defendeth the toleration of Stewes. Thirdly, by solempne decree it forbiddeth mariages to sundrie orders of men, which *Paul* calleth a doctrine of diuels, 1. Timothy. 4. Yea they binde certaine men and women from mariage, and yet call it a Sacrament. Fourthly, the last Councell of Trent affirmeth, that all mariages not solemnized by a Masse-priest, and in the faith of the Romish Church, are of none effect. Thirdly, that Religion teacheth, that to steale a small thing, is a veniall sinne; whereas the thought of stealing deserueth the curse of the law. Secondly, it defendeth begging, yea and placeth holines in it; whereas the word teacheth that *there should be no begger in Israel*. Fourthly, it teacheth that a sporting lie, or a beneficial lie are veniall sins, flat against the ninth Commandement. Lastly, against the tenth Commandement it teacheth iniustice, namely, that hurtfull motions intended against our neighbour (if there bee no consent of will) are no sinne. Whence wee may see what to thinke of that Religion; yea Christ himselfe sheweth, Mat. 5. 19. *Who soeuer breaketh the least of these Commandements, and teach men so to doe, he is the least in the kingdome of heauen*, that is, he hath no part therein. But the Romane Church breaketh them, yea and teacheth men to doe so, and therefore it is not of God, and the peremptorie teachers thereof haue no part (without repentance) in the kingdome of heauen.

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the Corinthians some who were slaues and seruants, but couerted to the faith (their masters still remaining Infidels) thought that now they were free from their Masters, and might relinquish their service, and hence tooke occasion to liue as they listed; against which conceit of licentiousnesse the Apostle *Paul* opposeth himselfe, and wisheth that this be reformed, and that those who being called to the faith vnder vnbelieuers, abide in that same calling wherein they were called. In which verse two things are contained: First, that euery man that would liue religiously must haue a double calling: first, the generall calling of a Christian: secondly, some particular vocation and calling wherein to conuerse. Secondly, that euery man must abide in his particular calling: which that a man may doe, first he must be contented and well pleased with his calling. Secondly, hee must walke diligently in the duties thereof; for these reasons: first, the commandement of God, Genes. 3. 19. *In the sweate of thy face shalt thou eat thy bread*: which words though they be a threatening, yet they include a commaundement bounded with a promise of blessing, Psalm. 128. 2. *The man that feareth God shall eat the labours of his owne hands, and blessed shall he be*: Exod. 20. *Six daies shalt thou labour, enforced by Gods owne example, for in sixe daies the Lord made heauen and earth*. Quest. May we not vse recreation in the sixe daies? Ans. Yea, so it be moderate, and help to make vs fitter for our callings; for labour it selfe being commaunded, euery thing also which vpholdeth it, is commaunded. Such commandements are vsuall in the New Testament also: Ephes. 4. 28. *Let him that stole steale no more, but rather let him labour with his hands the thing that good is*. So 2. Thess. 3. 12. men are commaunded to *eat their owne bread*. Secondly, Examples in the Scripture: God enioyned *Adam* in the state of innocencie this double calling: first to serue him: secondly to dresse the garden. The second *Adam* Christ himselfe while he led a priuate life till his baptisme, which was the space of thirtie yecres, liued in his father *Iosephs* calling. The Angels themselves are *ministering spirits* for the good of the godly, and ascend and descend vpon the sonne of man, and liue not out of their calling. Thirdly, it is the

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IRREGULAR PAGINATION.

Adversaries.

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the ordinance of God that men should be his instruments for the common good of the societies wherein they live; even as every member in the bodie endeavoureth it selfe not onely for it owne good, but for the benefit of the whole. So should every member of the bodie politique.

This ground is of great weight for the maintaining of the three maine societies: for neither familie, Church nor Common-wealth can stand without distinction of particular callings and labour in the same; for which cause the Apostle would not have him to eat, that will not labour, 2. Thes. 3. 3.

Aduersaries.

The aduersaries hereof are, first, many amongst vs, as those who spend their liues in gaming, and they who spend their wealth in beeling and drinking: and they also who being strong to labor spend their time in begging: all which are vile courses of life, and enemies to all good societies. Secondly, the Roman religion: first, in maintaining a Monkish life, whereby a man cutteth himselfe off from all societie, and liues in prayer and fasting; but wee are taught not onely to practise duties of the first table, but of the second also, and without the speciall calling the generall is nothing. Secondly, in maintaining looseness of life and idleness, for God hauing appointed 3. Sabbath in the yeere; wherein men are to lay aside their ordinarie callings, and no more, they haue added (as may appeare in their callender) fiftie two more, which they call holy daies, and so spend more than a quarter of a yeere in rest and idleness, whereby they become aduersaries of this ground.

11. Ground

The eleventh ground is 1. Tim. 1. 19. *Kepe faith and good conscience.* The meaning: By *faith* we must vnderstand the wholesome doctrine and religion deliuered in the writings of the Prophets and Apostles: further, this faith must not goe alone, but must haue his companion, which is a *good conscience*; the property of which is to excuse and iustifie a man in all callings before God and man: and it is knowne by a two-fold testimonie: first of the life past: secondly, of the life present and to come. The testimony of the life past is, that a man hath repented him of all his sinnes past, and is turned vnto God. The testimonie of the life present and to come is, first, that a

man hath a purpose neuer to offend God, but endeavours to please him in all things. Secondly, that when hee hath sinned and sinned against God, it was not wittingly and willingly, but of humane infirmities. Thirdly, that a man hath his generall testimonie which is required to a good conscience. Psal. 119. 6. *I shall not be confounded, when I haue respect to all thy Commandements.* 1. Tim. 2. 5. *He that breaketh one Commandement, is guilty of all:* that is, hee that wittingly and willingly against the knowledge of his conscience breake one of the Commandements of God, will, if occasion be offered, willingly and of knowledge break them all: so as a good conscience must testifie on a mans side concerning all sinnes and all obedience. Examples whereof we haue in *Hezekiah*, *Esaie*. 38. 3. *Remember Lord how I haue walked before thee with a perfect heart.* And in *Paul*, 1. Cor. 4. 4. *I know nothing by my selfe.* The weight of the ground appeareth in the wordes following, where the Apostle saith, that *while some put away good conscience, they haue made shipwracke concerning the faith:* where he compareth our conscience to a ship, our religion and faith to our treasures laid in it. Now as a hole in the ship loseth the treasures by sinking the ship: so cracke the conscience, and the treasures of religion suffer shipwracke: whence it is that *Timothie* is willed to *keepe the mysterie of faith in pure conscience*, 1. Tim. 3. 9.

The aduersarie of this ground is the Romish Religion, who ouerthroweth true testimonie of conscience, which is euer ioyned with true humiliation and repentance for sinnes past; in teaching, that many sinnes are in themselves veniall, or no sinnes, as those lusts against the last Commandement, which killed *Paul* himselfe; and in extenuating mans corruption, and extolling nature, whereby (they say) a man may worke his saluation, being holpen by the holy ghost: whereas indeede no true peace of conscience is to bee found till nature bee wholly debased, & grace take the whole place. Secondly, they teach that a man cannot bee certaine of his saluation in this life, but may coniecture and hope well; which is the very racke and torment of the conscience. Thirdly, while they teach that a man must merit his saluation by his workes, they torture the conscience,

conscience, and leaue it destitute of this testimonie: for how can the conscience quiet it selfe, when it knowes not how many workes will serue the turne, nor when it hath sufficiently satisfied the iustice of God? and this is to bee marked, that the chiefest of that religion, whatsoever they hold in their life time; yet when they lie on their death-bed, they flie from their owne merits to the merit of Christ. Notable is that speech of *Stephen Gardiner* at his death to conuince it, who having been a great persecutor, and being much perplexed on his death-bed, by a friend of his visiting him, was put in minde of that iustification which is by the mere mercy of God in Christ: to whom hee answered; You may tell me, and those who are in my case of this doctrine, but open not this gap to the people: So as they are glad to entertain our doctrine for the true peace of their conscience, which in their owne doctrine they can neuer finde.

Thus haue wee shewed in part that faith is a most pretious treasure, beset with many enemies, against whom wee must alwaies contend, which wee shall yet more cleerely see in beholding the vse of this treasure, which is two-fold: first, to reuile from God vnto man all things needfull vnto saluation concerning doctrine or manners: wherein it excelleth all mans learning: for first, all the lawes and learning of men reuile the Morall law only in part, and mingle it with superstitions, and ceremonies: but they reuile no part of the Gospell; onely this doctrine of faith reuileth in the full perfection both the Law and Gospell. Secondly, the lawes and learning of men know nothing (much lesse reuile) of mans miserie, neither the cause nor the remedie thereof; but this doctrine of faith knoweth and reuileth both; namely, the first cause to bee the sinne of our first parents, and the proper and perfect remedie to be the death of Christ. Thirdly, mens lawes and learning speake at large of temporall happinesse; but know nothing of eternall: but this doctrine not onely knoweth the true happines of men, but teacheth and describeth the readie way therunto. The second vse of this doctrine of faith is, that it is a most perfect instrument of the holy Ghost for the working of all graces in the hearts of men; I meane not

the letters and syllables, but the doctrine of the Prophets and Apostles taught, and beleueed. *Paul* calleth it the power of God to saluation: and Christ himselfe saith, that his word is spirit and life, that is, the instrument of the Spirit, whereby life eternall is procured: for which two notable uses it is a most pretious treasure. Whence we learne, first, to be swift to heare this doctrine taught in the publike Ministerie, as *James* counselleth, chap. 1. 19. because in it God openeth his treasure to dispence the same vnto vs. Secondly, it being a pretious treasure wee must hide the same in the coffers of our hearts: *Psal. 119. 11. I haue hid thy word in my heart.* It must be an ingrafted word in them, *Iam. 1. 21.* And this dutie we practise first, when wee haue care to know it: secondly, to remember it: thirdly, when wee set the affections of our hearts vpon it, as men do vpon their treasures. Thirdly, if it be the treasure of the Church, then it bringeth to the possessors of it, wealth, honour, and pleasure, as other treasures doe. For as the house of *Obad-edom* was blessed for the Arke; so is that heart which holdeth true wisdom within it: see *Prou. 3. 13. 14.* &c. We in this land haue good experience of this truth, who by Gods blessing haue about fourtie yeeres enjoyed wealth, peace, honour, and aboue all, Gods protection: and whence haue these flowed but from the true faith and religion set downe in the Prophets and Apostles, maintained and defended amongst vs? which if we would haue continued, we must also continue to hold and affect this truth as a treasure vnto the end.

The second point or head of the Exhortation is; that the *Saints are the keepers of this treasure of faith*, to whom it was *euangelium*. Whence we may learne, first, that it is an infallible note of the true Church of God, to keep, maintaine, and defend the wholesome doctrine of Religion, deliuered by the Prophets and Apostles. It was noted to bee the chiefe prerogative of the Iewes, that to them the *Oracles of God were committed*, *Roman. 3.* Hence *1. Tim. 3. 15.* the Church is called the *ground and pillar of truth*, because in her publike Ministry she maintaineth and preserveth the same, *Cant. 3. 7.* maketh Christ where she shall be sure of him; and not misse of finding him in her necessitie: he maketh answer, she shall be

The true treasure of the Church committed to the saints, is the true doctrine of saluation, and not reliques or merits of dead men.

be sure of him in the *Tents of shepherds*. Whence may bee truly concluded, that neither are the assemblies of Turkes nor Heretikes the Churches of God, because they fight against the truth; neither is the Church of Rome a true Church of God, because the truth of doctrine is for substance reuerfed amongst them. As also we may be confirmed that our Churches are the true Churches of Christ by this infallible note: A Register is known by his Records; so our Church is known to be Gods Register, because it keepeth faithfully the records of the Prophets and Apostles. Secondly, that it stands vs in hand to whom this treasure is now committed, so faithfully to keepe it, that it be not taken from vs, and giuen to others who will keepe it better: which we shall do by making this vse of it, that wee bring soorth the fruites of it in amendment of life, else our vnthankfulness shall iustly bereaue vs of it. Concerning that circumstance in the text [*once giuen*] and not often, it may beare a double sense: first, it was giuen (as wee say) once for all, that is, perfectly, sufficiently, as neuer after needing any alteration or addition. Whence wee note, first, that all reuelations in matter of saluation and religion giuen since, are frivolous and superfluous; for there is but one edition of true faith; and no after edition of Reuelation besides or without the word; such as the Papists haue deuised, to confirme their Purgatorie, prayer and almes for the dead, Masse, &c. seeing all necessarie doctrine to saluation was once giuen perfectly. Secondly, that all Church traditions in matter of religion and doctrine of saluation, are meere prophanations of true doctrine, and argue it to bee vnperfect; as those of the Masse; of receiuing the Communion in one kind; of the Popes supremae; of workes of satisfaction, and many moe. Secondly, it may bee thus vnderstood, *Once giuen to the Saints*; that is, not in writing, but in the hearts of the Saints, when they are truly enlightened; and therefore if after enlightening it bee quite lost, it is not giuen the second time, and consequently cannot be recouered. Heb. 6. 4. *If a man who hath bin once enlightened and tasted of the good Word of God, fall away, it is impossible that he should be remedied againe by repentance.* From which wee must learne, to

beware of Apostasie; and falling from the faith, yea and of all steps and degrees leading thereunto, as of declining from our grounds of religion: for better had it been for vs neuer to haue knowne the way of truth, than after the knowledge of it to forsake the holy Commandement, 1. Pet. 2. 22. Which is the more to bee remembred, because religion hath been more cherished than now it is, and the declining from it a great deale lesse. If it be asked, how may wee preuent Apostasie? I answer, neuer call any ground into question. Here *Cyprian*'s rule is to be learned, that diuine matters admit no deliberation.

The third point of the Exhortation is; the office of the Church of God and euery member of it; and that is to maintain, yea to *fight for the maintenance* of this treasure; and this is not a bodilie fight by strength of arme or bow, but a spirituall fight by spiritual duties, which euery member of the Church must take vp; and namely by foure duties. First, by doctrine; for euery man in his place and calling must be a Prophet; as Ioe 1. 28. and must teach all vnder him: the father must teach the children, the Master his seruantes, and thus keepe out Satan and al Satanical doctrines. Secondly, by confession; euery man being called must stand against the gates of hell, by constant witnessing of the truth. 1. Pet. 3. 15. Sanctifie God in your hearts, and be ready alwaies to give an account of the hope that is in you. Thirdly, by example of a good life and vnblameable, suitable to the doctrine. Philip. 2. 15. This maketh men shine as lights in the world. Fourthly, by prayer, that the Lord would send forth labourers into his harvest to withstand al false doctrines and heresies, that so the faith and religion wherewith hee hath honoured vs these many yeeres, may bee maintained vnto vs, and continued vnto ours for euer.

Ver. 14. *For there are certain men crept in, which were of old before ordained to this condemnation; vnyadly men they are which turne the grace of our God into wantonnes, and denie God the euery Lord and our Lord Iesus Christ.*

Here the Apostle proceedeth to confirme his exhortation, by a reason drawne from the state of the Church in

*The word is not a fighting, but a spiritual fight, signifying an instant contention. The weapons of our warfare are not carnall.

1. Cor. 10. 4.

in his time, and it is thus briefly framed. There bee certaine men which secretly seeke to vndermine and ouerthrow the faith, therefore you ought the more earnestly to contend for it. And that these aduersaries lurking amongst them might the better bee descried, hee describeth them by fīue severall adiuncts: first, by their hypocrisie, in *creeping in*. Secondly, by their estate before God, *they are of old ordained to this condemnation*. Thirdly, by their religion; *vngodly men they are*. Fourthly, by their doctrine; *they turne the grace of our God into wantonnes*. Fifthly, by their liues; *they denie the onely Lord*. For the first, *There are certaine men crept in*] That is, there be men who secretly haue insinuated themselves into your societies, professing themselves to be teachers of the true faith, but are indeede the destroyers and disturbers of it. In which words two sins are laid to their charge: first, that they cunningly ioyned themselves vnto the Church, pretending themselves to be the seruants of Christ and of the Church, and yet were enemies to both. Here marke the subtiltie of Satan, who causeth prophane men to ioyne themselves to the societies of the Saints, that by this meanes mingling his instruments with the members of the Church, he may by degrees corrupt the faith and ouerthrow the Church. The Parable, Matth. 13, sheweth, that where-soeuer the good husbandman soweth his good seede, this malicious man scattereth his tares. In *Abrahams* house shal be an *Ismael*; in *Isaaks*, an *Esau*; in the Arke, a cursed *Cham*; in Christs familie a *Judas*. In the Primitiue Church the diuell raised vp of all sorts of Heretikes great numbers. In our owne Church the Diuell stirreth vp daily troopes of Atheists and Papists, to the corrupting and deprauing of true faith and Religion.

Vse. First, wee must not take offence when we see vngodly men in y Church, much lesse cut our selues from it by separation: but rather conceiue of the policie of Satan, who for the hindrance of the faith thrusteth them in. When the Israelites entred into the land of Canaan they must not dwell alone, but be mingled with the Cananites the enemies of the Church, least y land being too much dispeopled, wild beasts should preuaile and deuoure the people of God: So the

Lord (ordering the malice of Satan to the good of the Church) suffereth seducers in the Church both to exercise the faith and patience of his, as also to prevent greater dangers, which they might in their secure condition fall into. Secondly, hence wee see that such hypocrites as these be, though they be in the Church, yet are they not of it; they are no members of that bodie (as the Romish Church teacheth) for they onely *creepe* into it.

The second fault that is laid to their charge is, that they are intruders, thrusting themselves into the office of teaching, not being called thereto, but *creepe* into the calling. Whence wee note, that it is most necessarie that those who are to teach publikely in the church should bee first called thereunto. Reasons. First, besides the auoiding of this sinne of creeping into the Church, it is the order that God hath set in the same; *that he that is to teach should first be sent*, Rom. 10. 14. And, *No man taketh this honour* (that is lawfully) *to himselfe, except he be called as Aaron was*. Secondly, the Ministerie is Gods, and not mans, because the Minister standeth in Gods roome, and speaketh in his name; which he can neuer doe truly, vlesse God send him and depute him in his stead. Thirdly, the Minister must maintaine that which he teacheth; vnto which he had neede (as in all the parts of his calling) of Gods speciall protection; for the which hee must bee alwaies instant in prayer, which hee can neuer be assured of, if he be not perswaded of the truth of his calling. Fourthly, the people cannot heare with comfort and profit, if they bee not perswaded that God hath called the teacher to instruct them: Rom. 10. 14. *How can they heare &c*. This truth extendeth it selfe also to all other offices as well Ciuill as Ecclesiasticall; all which are to bee welded and executed by men lawfully called vnto the same. All entrance then into any office in Church or Common-wealth by money, fauour of men, or any vnlawful meanes, is intrusion; and such are not called of God, but are to be ranged among these seducers, who *creepe* into places, and come not in by Gods call or approbation.

The second adiunct whereby the seducers are described, is their estate before

*superiorum, Quasi aliud agendo in-
gressi.*

corrupti-
cipit.

fore God; being *men of old* * *ordained to this condemnation.*] That is, they were before all times, locked, enrolled, or billed vnto condemnation, euen as though their names had been set downe in a booke. By *condemnation* is meant *iudgement*, as the particule *This* doth plainly shew: which maketh this the plaine meaning: They were of old ordained to this iudgement in this life, to trie, to exercise and molest the Church of God, and so consequently to procure vnto themselves at length their own iust condemnation.

In which words we are taught: first, that God keepeth his bookes of Register and records, in which all things are set downe, the persons, behauiours and eternall estate of all men: which bookes are of three sorts: first, the booke of his *Providence*, containing all particulars of things past, present and to come, in which the Lord saw the members of *Dauid* when he was yet vnformed, Psal. 139. 16. In the same booke, *the number of the haire of our heads, and the falling of sparrows to the ground*, are recorded. The second booke, is of the last iudgement; in which the persons and finnes of all men are enrolled. Dan. 7. 9. 10. *The thrones were set vp, the ancient of daies did sit: thousand thousands ministred vnto him, and tenne thousand thousands stood before him: the iudgement was set, and the bookes opened.* Reu. 20. 12. *I saw all great and small stand before God; and the bookes were opened, and another booke was opened.* The third is the *booke of life*, in which are written the names of those who are to be saved. Phil. 4. 3. *Paul* saith of *Clement* and other his fellowe labourers, that *their names were written in the booke of life.* Now by these bookes we may not grossely conceiue materiall bookes, such as men note what they would remember in: but the counsell, election, prouidence, pleasure, and knowledge of God, wherein all these things are so certainly set downe, as if any man should write them in a booke.

Out of which wee note two things: first, that in regard of God there is no chance, neither any euent by it; in regard of men indeed who know not the causes of things, many chanees may be: but Gods prouidence, and chance are contrarie; he hauing all things written before him with their causes. Secondly,

that nothing comes to passe without the decree of God, no nor the wicked actions of men. Which God not onely foreseeeth, but decreeth: for this *Indeclinateth*, saying, *they were ordained to this iudgement*; and euen that which is against the will of God, commeth not to passe without his will, God willing the being of that which he willett not to effect; and though hee esteeme not euill to be good, yet hee accounteth it good that euill should be.

Further, where hee saith [*ordained of old to this condemnation*] we learne, that as God hath before all worlds decreed the electing of some to saluation: so he hath decreed the refusall and reiecting of others to condemnation. 1. Pet. 2. 8.

Many were disobedient; vnto the which they were euen ordained. 1. Thess. 5. 9. *God hath not ordained you to wrath, but to obtaine saluation through Christ:* shewing that some are ordained to wrath, who are not to obtaine saluation through Christ. Rom. 9. 22. God is compared to a potter, framing vessels of *honour* and *dishonour*, vessels of mercie, and vessels of wrath. In the same place, *I haue loved Iacob, and hated Esau*; that is, I haue decreed so to doe. For the whole chapter speaketh of Gods counsell & vchangeable decree. Ob. If this be so (will some say) then God dealeth iniustly, that absolutely ordaineth some men to condemnation and perdition. Ans. We must know, that wee are creatures, and may not presume to prescribe a law of iustice to the Creator; whose will is iustice it selfe (whatsoever we may conceiue) and maketh the things willed good, because it is willed, and not willed because it is good. Secondly, though God refuse and reiect men, yet hee doth it in most wise order and iust proceeding, in these two degrees: first, hee vouchsafeth to some men the riches of his grace tending to life euerlasting; which speciall abundant grace hee denieth to some other passing by them, who being left of him vnto themselves fall into sinne. Secondly, for sin God decreeth iudgement and condemnation, so as he doth not simply and absolutely ordaine his creature to hell, but in regard of sinne: not that sinne is a cause of the decree moouing him vnto it, but that hee decreeth not condemnation without respect of sinne and relation vnto it: which speech wee

Predetermination then is not only to be reiect-ed to the elect.

Obiect.

Answer.

Some vnu-
damatur
propter de-
cretum, sed
propter pec-
catum.

neede

neede not feare to speake, because the holic Ghost so speaketh.

Vse. First, if some men be passed by of God, we must humble our selues vnder his mightie hand: and with feate and trembling worke our saluation. Roman. 11. 20. *Some are cut off, whom standest by faith, be not high minded, but feare.* Secondly, wee may not be offended when we see the Gospell not receiued, yea hated of men, and the professors of it persecuted: for many are of old ordained to be vnderminers of the truth euen to this condemnation, which by disobedience they hasten vpon themselves. *If the Gospell be hid to any, it is to them that perishe.* Thirdly, many Diuines ouershoot themselves, that seeke to obscure or ouerthrow this doctrine of reprobation, teaching that God for his part electeth all, and that man himselfe is the cause of reprobation; so as man is either the sauour or damner of himselfe, by receiuing or refusing grace offered; whereas the Scripture speaketh otherwise: and here teacheth vs, that some men were enrolled to certen iudgement by God before all worlds. The darkning of this doctrine breedeth securitie of spirit, wherein grace is made so large, and saluation so easie, that if men will they may be saued: whereas our doctrine leadeth to the feare of God, and a care to walke as in his presence continually.

Lastly, in that it is added, they were *preordained of old*, note first the time of the reiection of some men: namely, before all worlds. Secondly, the proper cause of the decree of God, which must needes be in himselfe, because it was before the creature was. Rom. 9. 11. *Before they had done good or euill.* That is, before he considered of their good or euill in his decree, he decreed to *love the one, and hate the other.* So Ephes. 1. 9. *whom hee chuseth, hee chuseth* in himselfe. Not informing his iudgement, nor framing his counsels as man doth from outward respects, he goeth not out of himselfe for any motiue to chuse or refuse, but as Matth. 11. 25. *because his good pleasure was such.* This confuteth the Popish error, which affirmeth that God did decree according to his foresight of faith or infidelitie, the sauing of some, and refusing of other: but this cannot stand, seeing Gods decree is in order and time before the creature; which being the

latter, cannot bee the cause of the former.

The third adiunct or property of these seducers is: their *want of religion.* [*Vngodly men they are*] Vngodlines is a sinne much spoken of, but not so wel known, and therefore it is requisite to shew the nature of it, that wee may know who an vngodly man is; the rather because it is a grievous sinne, much greater than any of the seauen deadly sins of the Papists, being the ground of them all. Secondly, because it is rooted in the bottome of the heart, and cannot be so easily discerned as others, though as dangerous as any. Thirdly, because it is a sinne more spirituall against the first Commandement of the first table, directed against God himselfe, robbing him of his due honour. For the cleere knowledge of which, consider three maine parts or properties of vngodlinesse: first, that it denieth God the honour due vnto him, and that three waies: first, by ignorance it causeth the vngodly man to rob him of his honour, in that he acknowledgeth not the Godhead, but in his heart he inwardly denieth the prouidence, the presence, the iustice, mercie, power, and the other attributes of God. Psal. 14. 1. *The thought of the heart of the foole, that is, of every vngodly man, is, that there is no God:* not that in conscience he is not conuincied of the contrarie, but by reason of his wicked heart, vpon occasion offered he is willing to acknowledge none. Secondly, by not subiecting the conscience and life to the written will and word of God, but reiecting and renouncing subiection thereunto. Thus *Iob* bringeth in the vngodly man, saying to the Almighty, *Depart from vs, wee will haue none of thy waies:* which is too outrageous to bee the speech of the tongue, but of the heart casting off the Lords yoke. To whom the King shall say: *Those mine enemies that would not haue mee to raigne ouer them, bring them hither and slay them before me,* Luk. 19. 27. Thirdly, by not lifting vp the heart by inuocation of God for blessings needfull, and in thanksgiuing for benefites receiued; the property of the vngodly man is, that *he calleth not vpon God,* Psalm. 14. 4. This point of Atheisme maketh a man like a beast, which looketh not vp from whence his food falleth.

The second property of vngodlines is,

is, to attribute and giue this honour, which it denieth God, vnto some thing else than God: as when the vngodly man setteth his loue, ioy, feare, or any other affection vpon any thing besides God. Thus the couetous man becometh an Idolater. And 2.Tim. 3. in the last times men shall be louers of pleasures more than of God.

The third propertie of it is, when it giueth God his due honour, to denie him the true manner; which causeth the vngodly man to content himselfe with a forme and shew of godlines, outwardly bearing himselfe as godly, but inwardly wanteth the power of it; the heart is not single, but full of fraud, of doubling and deceit before God, who looketh into it, and delighteth not with the approaching of the lippes, when the heart is removed. By which wee see the practise of the vngodly man, sundrie waies robbing God of his due honour, which one sinne entertained, breedeth and nourisheth sinnes of all sorts: and so much wee are giuen to vnderstand in the placing of it here, as the first sinne of the seducers producing a great number of sins more, noted in them through the Epistle; neither can any other be looked for but that the life should be plentiful in all sinnes, where the heart is possessed of this vngodlines. Rom. 1. 26. The Gentiles acknowledged not God, and therefore he gaue them vp to *vile affections*, and this was the ground of all those sins reckoned there, aboue twentie in number. *Abraham* thought not amisse that he might easily bee slaine for *Sarab* his wife (whom therefore he durst not confesse) if the *feare of God* were not in *Abimelechs* Court, Genes. 20. giuing vs to know, that where the feare of God is not in the heart, there is no bones made of any sinne in the life, no not of murder it selfe.

Vse 1. Wee are hence taught to spie out in our selues this hidden and secret sinne, and heartily to bewaile it aboue all other sinnes, as the mother sinne of the rest. But some may say: We are not tainted with this sinne, we abhorre to be counted vngodly. Ans. It is too common a sinne among all sorts: wee haue indeede an outward forme of godlines; we come to heare the word, to pray, to receiue the Sacraments, but the most want the power of it in their hearts: for

first, the lawes binde our outward man to this outward forme: but the hearts of men remaine secure, seldome thinking of their sinne and damnable estate by it, and seldome sorrowing for the same, and saying, *What haue we done?* Secondly, many haue the forme of godlinesse, whose hearts are filled with the cares of this life, which choke vp the power of godlinesse, and will not suffer it to seate it selfe there, seeing the loue of the world and the loue of God cannot stand together. Thirdly, many hauing this forme cannot abide to subiect their hearts and liues vnto the lawes of God: yea they would exempt their speeches and affections from such strictnes, and count it too much precisenes: these are al fruites of the vngodly heart, of which the fewer wee can see in our selues the more they be, and the more to be bewailed.

2. Vse. Further, hence wee are to take out that lesson which the Apostle teacheth, 1.Tim. 4. 7. To exercise our selues vnto godlinesse: for if vngodlinesse bee such a mother sinne, we must endeavour our selues to the contrarie. For which purpose, we must first prepare our selues thereunto (else wee shall faile in the whole exercise) by learning to acknowledge Gods providence, presence, mercie and iustice in euery thing. Gal. 4. 8. When the Galathians *knew not* God, they worshipped them which by nature were no gods: no godlinesse can stand with the ignorance of God, neither can it be exercised in particular actions, vlesse we behold him thus in the particulars. Secondly, to this exercise of godlinesse wee must first inwardly worship God in our spirits, soules, hearts, & affections, not in lips only, speeches, & outward actions: *For the right worshippers, worship him in spirit and truth*: Paul *serued God in his spirit*. Qu. How shall a man doe this? Ans. True inward worshippe standeth in two things: first in faith, secondly in the actions of faith. Faith is that whereby a man generally beleeueth the whole word of God, containing the Law and the Gospell, to be the truth of God it selfe; and particularly concerning himselfe three things: first, Gods mercie in the forgiving of his owne sinnes. Secondly, his presence in all his actions. Thirdly, his providence ouer all euents good or bad that befall him. The actions of faith are two: first, *subiection*

^a Ioh. 4. 24.
^b Rom. 1. 9.

subjection of the heart vnto God, in three respects: first, to Gods iudgement, that seeing hee passeth sentence against our sinnes, we also should call our selues to account for them, confesse them, condemne our selues for them, and intreate for mercie. Secondly, to his word and lawes of both Tables, by heartie and conscionable obedience; willingly taking vp his yoke, & suffering our selues to be directed by all his lawes. Thirdly, to the good pleasure of God knowne by the euent, whether sicknes or health, want or abundance, in departing from our owne wils, and patiently yea thankfully submitting them vnto his blessed will. The second action of faith is, the eleuation or lifting vp of the heart vnto God incessantly, both in suing for his grace and aide in the seasonable supplie of our necessities: as also in blessing him for blessings received. In these stand the practise of the true worship of God in the spirit, which is true godlinesse: vnto which wee may be incited by these reasons: first, because this godlinesse hath the promise of this life and the life to come, 1. Tim. 4. that is, the godly man hath title to all blessings of all kindes. Secondly, Godlines is great gaine, 1. Timothy. 6. Every man affecteth gaine; but if any man would attaine it, let him bee godlie. Men are often crossed in the world, and things succede not with them, they are not prospered in their callings and duties of it; and seeing no reason of it, marueile why they should not thrive as well as others: whereas indeed being vngodly men they wane that which should bring in their gaine. Thirdly, let the consideration of the last iudgement ioyne with the dissolution of heauen and earth moue vs hereunto? 2. Pet. 3. 11. Seeing all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godlines? As though he had said, seeing nothing else shall stand vs in stead but godlines, how are we to frame our selues to the practise of it. Fourthly, the appearing of grace reacheth vs to denie all vngodlines, and to liue godly in this present world; Tit. 2. 12. If this be the end of the Gospels appearing, and we haue been they to whom he hath appeared with peace and prosperitie about fouentie yeeres, how can wee bee but vnexcusable and speechlesse before God, if wee remaine

vntaught in this dutie, but continue still in the waies of vngodlinesse?

The fourth adiunct whereby the seducers are described, is *their doctrine*, in these words; *They turne the grace of God to wantonnes*. In which consider two points: first, the sinne or vice here condemned. Secondly, the dutie or contrarie vertue commanded. Before wee can know the former, we must search out the meaning of the words. And first by [*grace*] is meant the doctrine of the Gospel, called in the former verse by the name of *faith*; so it is called, Titus 2. 11. *The grace of God hath appeared, teaching vs &c.* because it teacheth vs that remission of sinnes, and life euerlasting, are obtained onely by the meere grace of God in Christ. By *wantonnes* is properly vnderstood that sinne whereby men addict themselues wholie to intemperance, incontinencie, and vnlawful pleasures; but here it must be taken generally for a licentious prophane kinde of liuing and libertie of sinning. *Turne* that is, they displace the grace of God, applying it from a right to a wrong end, and that not onely in practise of life, but in propounding of doctrine tending thereunto. As though hee had more plainly said, that whereas the doctrine of grace in the Gospel, teacheth men free iustification by faith in Christ without the workes of the law, these men peruert this gracious doctrine, and teach that therefore men may liue as they list, and so themselues doe also: by which same sinne such seducers are elsewhere noted in the Scripture. Rom. 3. 8. Some gathered from *Pauls* doctrine the same libertie, saying, *Why doe wee not then euill that good may come of it?* And 2. Pet. 2. 19. some such are mentioned, who beguiled diuers with wantonnes through the lusts of the flesh, *promising vnto them libertie*. Ecclesiasticall histories mention many such who sprung vp after the Apostles daies; as the *Libertines*, *Simon Magus* and his disciples, who taught that men might lawfully commit fornication. So also the disciples of *Basilides*, *Eukemites*; and the *Chalcidians*, Heretikes who taught that men might liue as they list, seeing now such libertie was procured them, being freed from being vnder the Law any longer: which sinne died not with those cursed heretikes; but the Diuell hath in these last daies reuiued it, especially

cially in foure sorts of men : first, the Libertines of this age, who hold with the former, that being vnder grace wee are free from the obedience of the Law. Secondly, the Anabaptists, who (vpon the consideration of abundant grace & peace in the new Testament, and of the libertie obtained by Christ) teach, that Ciuill iurisdiction and Magistracie is vnlawfull : as also to make warre, and to take an oth before a Magistrate ; which sort of men are not so well knowne here as in other Churches, but are dangerous enemies (wherefoeuer) both to the grace of God and good of man : for where the Ciuill sword doth cease, there can no societie stand in safetie. Thirdly, another kind of Libertines are the Papists, and the Popish Church, with the whole Romane Religion, themselues being open enemies vnto the grace of God, and their whole religion turning it into wantonnes and libertie of sinning, and that diuers waies. First, God hauing of his grace giuen vnto the Church a power of the keyes to open and shut heauen, that religion hath turned it into an instrument : first, of *prophanesse*, in setting vp an new Priesthood to absolue and lose men sins properly, in offering a sacrifice for the quicke and the dead, so abolishing the sacrifice of Christ. Secondly, of *iniustice* : for by it they depose Kings and Princes, they free subiects from their allegiance, they stirre them vp and encourage them to conspiracies, rebellions ; and maintaine in other states, factions, ciuill wares, and seditions, and al by vertue of their power. Thirdly, of horrible *comonnes* : for by it they sell pardons for thousands of yceres, the which sales haue brought to the Church of Rome the third part of the reuenues of al Europe : which one practise, if there were no moe, prooueth plainly, that that Church turneth the grace of God to the libertie of sinne.

The Romish mart
maketh
sale of all
sorts of sins
for readie
mony.

Secondly, their whole Religion is a corrupted Religion, and maketh the receivers of it the children of Satan more than before : for first it maketh men hypocrites, requiring nothing but an externall, bodily and ceremoniall worship, without any inward power of it ; as in fasting, it requireth onely a shew of it, as to abtaine from flesh and white meates, but they may vse most delicate fishes, the strongest wines, and sweetest spices :

and in other parts of their religion is no lesse hypocriticall. Secondly, it maketh men proud and arrogant, teaching the freedome of will vnto good, if the holie Ghost doe but a little help it ; that a man can merit by his workes ; that hee can satisfie Gods iustice by suffering for sin ; yea that hee can performe some workes of supererogation : who can hold these points and be humble ? Thirdly, it maketh men secure, teaching that they may haue full pardon of all their sins by the power of their keyes for mony ; and that though they haue no merits of their owne, they may buy the merits of other men ; yea although in their death they faile of repentance, yet for some mony they may be eased in Purgatorie. What shall any rich man now care how he liue or die, seeing all shall be well with him for a little mony ? Fourthly, it maketh men in their distresse desperate, teaching that no man can be assured of his saluation without some reuelation. Fifthly, it reuiueth the old sinne of these seducers, teaching that diuers men and women may not marrie, that were adulterie ; and yet openly tolerating stues and vncleanes. Which what is it else but to maintaine wantonnes ? whereby the chiefe teachers of that Church witnesse themselues the right successors ; not of the Apostles (as they pretend) but of these seducers and other wicked heretikes old and new.

The fourth sort of Libertines are carnall and formall Protestants ; who first turne the counsell of Gods election into wantonnes, by reasoning thus : If I be elected to saluation, I shall be saved let me liue as I will ; or if not I cannot be saved, doe what I will or can ; because Gods counsels are vnchangeable : and thus conclude to spend their daies in all wantonnes. Secondly, they turne the mercie of God into wantonnes, thus reasoning in their hearts ; Because God is mercifull, therefore I will deferre my repentance as yet ; for at what time soeuer a sinner repenteth, God will put away all his sins out of his remembrance : what ? yong Saints, old Diuels. Thus the timely acceptance of Gods mercie offered, is become a reproch ; besides many moe, who, because the Lord deferreth punishment, set their hearts to doe euill. Thirdly, others vnder pretence of brotherly loue, mispend all that they haue

in

in wantonnes, riot, excesse, companie keeping, gaming, to the begging of themselves, and vndoing of their owne families, vnto which they ought to shew their loue in the first place. Fourthly, others vnder pretext that the Iewish Sabbath is abrogated, and that Christ hath brought such libertie as hath abolished distinctions of times, take libertie to keepe no Sabbath at all: whence many tradesmen will do what they list on this day, and dispatch those businesses, which they can finde no time for in the weeke daies. Fifthly, some because they would humble themselves, commit diuers sins and continue in others; these say in themselves, Let vs continue in sinne that grace may abound: all these sortes of men turne the grace of God into wantonnes, and practise the vice here condemned.

The 2. thing to be considered is, the contrary vertue; and y is to make a godly & holy vse of the *grace of God*, and to applie it to the right end for which God vouchsafeth it vnto vs, to wit, that wee might be thankful vnto him, and testifie the same in obedience to all his lawes. Which appeareth, first, by testimonie of Scripture, Luk. 1. 74. 75. *We are delivered out of the hands of our spirituall enemies, to serue him in holinesse and righteousness.* Rom. 6. 16. *We are vnder grace, therefore let vs giue vp the members of our bodies, weapons of righteousness.* Tit. 2. 11. *The grace of God hath appeared, teaching vs to denie vngodlines.* Secondly, the end of all Gods graces is, that wee should be furthered in holinesse of life; we are *elected* that wee might be holy: the end of our *calling* is, that we may be *Saints*; Iustification freeth from punishment of sinne; Sanctification from corruption and sinne it selfe; Faith purifieth the heart; Love containeth vs in obedience; he that hath hope purgeth himselfe: and so of all other graces. Thirdly, Christ is a Mediatour two waies: first by merit, to procure life and worke our saluation: secondly, by efficacie, that is, whereby his death is powerfull to cause vs to die to sinne, and his resurrection to raise vs from the graue of sinne to a new life, and he is no Mediatour by his merit to those who are destitute of this efficacie.

Vse. We haue in this land been many yceres partakers of this grace of God,

our dutie then is to make a holie vse of it, and walke thankfully before God. Rom. 12. 1. *I beseech you by the mercies of God* (which he had in the former chapter mentioned) *that ye giue vp your selues a holie sacrifice to God*: no more forcible argument can be vrged to stirre vp men to thankfull obedience than this, for if Gods mercie in Christ cannot mooue, what will? Let this then perswade vs likewise; If we beleue God to bee our Father, that is a great grace. Let this grace moue vs to walke as children before him: let the grace of our redemption moue vs to walke as redeemed ones, rescued out of such captiuitie wherein wee were intralld to sin and Satan, seeing it were a madnes to returne to such bondage againe. If Christ be dead for vs, let that grace moue vs to die to sinne; if hee being risen againe sit at Gods right hand, that wee might sit there with him, let that grace moue vs to walk as those that are risen with him, and haue our conuersation in heauen, seeking (euen while wee are below) the things that are aboue; and so of the rest.

Further, the Apostle to make those seducers more odious, saith not simplicie they turne the grace of God: but [*of our God*] into wantonnes, which noteth the indignitie of their fact, in which consider three things: first, by what meanes God becomes *our God*: and that is not by any merit of ours, but by meanes of the gracious couenant propounded in the Gospell, promising pardon and remission of sin in and by Christ. Iere. 31. 31. This is called the *new couenant* which the Lord contracteth with his people, where *writing his lawe in their inward parts, he becommeth their God, and they his people*. Secondly, what must wee doe to say truly and in assurance *that God is our God*? Ans. Wee must for our parts make a couenant with him, vnto which is required a consent on either partie: first, on Gods part, *that he will be our God*; which we shall finde, not in any reuelation besides the Scriptures; but generally in the word, and more specially in the ministration of the Sacraments, annexed as scales vnto the Couenant: in which God doth as surely couenant with vs, as if hee should from heauen speake vnto vs. Secondly, on our part is required

consent, of which there be two degrees: first, when we make an outward profession of faith, heare the word, receiue the Sacraments, Baptisme and the Lords Supper, which serue to distinguish vs from Iewes, Turkes, &c. this is somewhat, but not sufficient to make God our God, seeing it is common to the very hypocrites themselves. Secondly, seeing hee is not a Iew which is one outwardly, but which is a Iew within, there is required in our consent a further degree, which standeth in an inward consent of the heart, whereby a man taketh God for his God; which is then begun when first a man acknowledgeth and bewaileth his sinnes. Secondly, when he endeouoreth to bee reconciled to God. Thirdly, when he purposeth neuer to sin againe: when this couenant is thus concluded by consent of both parties, a man may safely and truly say that God is his God.

Now seeing wee know these things, our dutie is to labour to be settled and assured in our conscience that God is our God: for first, in this assurance is the foundation of all true comfort; all the promises of God are hereupon grounded, and herein accomplished, that God is our God: see Isai. 41. 10. *Be not afraid, I am thy God:* yea Christ being vpon the Crosse, hauing the pangs of hel vpon him, herein staied himselfe, *My God, my God:* so *Dauid*, Psalm. 22. 1. and being readie to be stoned to death, comforted himselfe in the Lord his God, 1 Sam. 30. 6. And not onely is it the foundation of all our comfort in this life, but of our happines after death it selfe, being the ground of those two maine Articles of our faith, *the resurrection of the bodie*, and *the immortalitie of the soule*: for by vertue of this Couenant alone shall wee rise againe after death to life, glorie, and immortalitie; as Christ himselfe disputing against the Sadduces, from hence prooueth the resurrection, in that *God is the God of Abraham, Isaac, and Iacob*. Secondly, it is the ground of al obedience; Psalm. 95. 7. the Prophet exhorting men thereunto, vseth this as a reason: *For he is the Lord our God, and wee are the people of his hands:* the preface of the Morall law enforcing obedience laieth the same ground; *For I am the Lord thy God which brought thee out of the land of Egypt:* see also Psalm. 50. 7. and whosoever is truly

perswaded that God is his God, cannot but obey him.

The fift propertie of these seducers is, *That they deny God the onely Lord, and our Lord Iesus Christ.* Thus are they described by their manners. The Translators of this Epistle were (as it seemeth) of opinion, that these words are properly spoken of God the Father, and of God the Sonne also: but by the tenour of the words in the originall, it seemeth that they are all to bee vnderstood of Christ, and not of the Father; and are thus to be read: *Which denie that onely Ruler who is God and our Lord Iesus Christ.* Again, the tenour of the words being borrowed from the Epistle of *Peter*, may thence be rightly expounded: now *Peter* speaking of the same sinne of these seducers, applieth it only to be a denial of Christ, 2. Pet. 2. 1. *They denie the Lord that bought them.* In the words then consider two things: first, the sinne here condemned, namely, *to denie Iesus Christ*. Secondly, a description of Christ. For the first, *To denie Iesus Christ* is, to renounce and forsake Christ, and so much as in a man lieth to make his death voyd, and of none effect. Now because this deniall presupposeth a redemption (as *Peter* mentioneth) *they denying the Lord that bought them*; this question is to be cleared, how these men being reprobates, can be said to bee redeemed by Christ? Answ. Wee must not thinke that they were in Gods decree euer redeemed, for then had they been saued: (*he doing whatsoever he willeth*, Psalm. 115. 3.) but it is to be meant in regard of themselves and other men: for both in their owne conceit & iudgement they were redeemed, as also in the iudgement of others, who are to bee led by the rule of charitie in passing their iudgement vpon men, and to account of them as redeemed, leauing all secret iudgements to God. Secondly, *the description of Christ*, by three things: first, that he is a *Ruler*, yea an *only ruler*, a *Lord* and ruler ouer all things in generall, in heauen, earth, and hell: and more specially a *Lord* ouer his elect onely: and in that he is said to be an *only ruler*, it must not bee meant as excluding the Father and holie Ghost, but all false gods, and false Christs; as Ioh. 17. 3. *the Father is called the onely God*: for all outward actions of the Trinitie are common to all the persons. Secondly, that hee is *God*: which

which is a notable place against all Arrians to prooue the Godhead of Christ. Thirdly, he is said to be *our Lord: Ours* in two respects especially: first, of the free donation of his Father, who gaue to him a people to be Lord and King ouer before all worlds. Secondly, in regard of his worke of redemption which hee wrought for them, who were of the Father giuen vnto him.

Out of that which hath bin here said, we may note these two points: first, how these seducers denie Christ: namely, not openly and plainly, for then the Church should haue espied them; neither in word nor speech, for in word they professed him: but in their deedes denied him, liuing after their owne lusts, and encouraging others in the same course, Titus 1.16. And this sinne is reuiued and renewed in this our age, wherein too many outwardly and in word professe Christ, come to the Word and Sacraments; but couertly and in their deedes denie him, whose liues are very full of epicurisme, and earthlines, and mouthes filled with blasphemies and reproches against true obedience, which of them is counted *too much nicenes, and precisenes*. These are the disciples of the old Heretiques, whom (without repentance) the like fearefull iudgements awaite, which besell them. Secondly, we may obserue in what regards they deny Christ; namely, first in regard of his Godhead, by withstanding the meanes of that power of Christ, whereby (hauing redeemed them) he would sanctifie their hearts to obedience. The merit of his redemption is welcome to them, but they will none of the efficacie of it, which sanctifieth and reneweth the inner man, subdueth sinne, and quickneth the life of God in them. Secondly, in regard of his Lordship, by denying him obedience, which as to a Lord is due vnto him: A Redeemer they would haue him, but not a Lord; so euery man would haue portion in Christs redemption, but their lusts must be their Lords, and they seruants to sinne and Satan: but these bee *those enemies that will not that he should raigne ouer them, who shall be brought and slaine before him*. Our part then is (if euer wee would finde comfort in Christ) to make him our Lord: his counsell is, that those that are laden should come vnto him for ease; but the next words are, *jake my*

yoke vpon thee; and if wee would haue him our *iustificatiou*, let him become also our *sanctification*.

Vers. 5. *I will therefore put you in remembrance, for as much as ye once knew this, how that the Lord after that he had deliuered the people out of Egypt, destroyed them afterward which beleaued not.*

THE Apostle hauing propounded his principall exhortation to contend and fight for the faith, vers. 3. with the reason thereof, vers. 4. doth here begin to answer a secret obiection which might bee made against that reason, thus: These seducers professe Christ, and looke for saluation by him; what danger then can redound if we should ioyne our selues vnto them? This obiection is answered from this fifth verse vnto the twentieth; in all which verses hee disputeth at large that there is great daunger herein, seeing their end shall be destruction: the summe of which disputation is contained in this reason: *All such persons as giue themselves libertie to sinne, shall be destroyed: But these seducers giue themselves libertie to sinne; and therefore shall be destroyed*. The former part of which reason is contained in the 5. 6. 7. verses; and the latter from the 8. vnto the 20. The former proposition is not plainly set downe in so many words, but the prooue of it onely by an induction and enumeration of examples of sinners, which haue bin destroyed; and they be three in number: first of the *Israelites*, in the 5. verse: secondly of the *Angels*, in the 6. verse: thirdly, of *Sodom and Gomorrah*, in the 7. verse.

In this 5. verse are two things to bee considered: first the preface, in these words: *I will therefore put you in remembrance, for as much as ye once knew this*. Secondly, the first example whereby the point in hand is prooued in the words following. The preface serueth to preuent an obiection which might be made by the Church reading these examples; that *Jude* teacheth them nothing but things which they knew well enough before: to which he answereth, that his intent is not to teach them any new thing, or any vnkowne thing, but to bring knowne things to their remembrance: and in it three things are to bee obserued: First, the Apostles practise: *I will*

Will therefore put you in remembrance.] Where note the office of all Pastors and Teachers, which is not onely to teach things vnkowne, but to reapeate and to bring into remembrance things known before. This was *Peters* care, 2. Pet. 1. 12. *though they had knowledge to put them in remembrance:* and chap. 3. 1. *to stirre up and warne their pure mindes;* giving vs to vnderstand, that knowledge in the minde lieth as embers vnder ashes, and needes daily stirring vp. Which admonisheth all hearers not to be offended if they heare the same thing often, seeing it is the dutie of Ministers to teach the same thing often. Yea hearers which haue vnderstanding in the Scriptures, must be content if they heare nothing but that which they haue bin out of the Scriptures acquainted with before, seeing the Apostle thinketh it meet to teach nothing else.

Secondly, in this preface obserue the propertie of the Church, which is to know the histories and examples of Scripture. Christ commanded his hearers to *search the Scriptures:* the Apostle wiseth that the Scriptures *dwell plentifully in man:* which exhortations (no doubt) stirred them vp to haue the scriptures familiar vnto them, euen as *Timothy knew the Scriptures of a childe.* The state of our times is farre otherwise; for Ministers cannot say as *Iude* speaketh, for as much as you know these things, I will put you in remembrance: but our people pleade and professe ignorance, yea that the knowledge of the scriptures belongeth not vnto them (they being not booke learned) but to schollers and Ministers that liue by it. But wee ought to account it a propertie of euery Saint of God, who is iustified and sanctified, to know the Scriptures, which onely are able to make them wise vnto saluation.

The third point in the preface is a second propertie of the Saints, namely that they *once know* that is, they know certainly, vchangeably, and once for all, neuer to reuoke or alter this knowledge: which first informeth vs what to thinke and iudge of those men, who because of diuersitie of opinions, will be of no religion, nor beleue any thing yntill it be determined by some generall Councell; these want this propertie of the Saints, and are plaine Atheists. Se-

condly, it teacheth vs to hold our religion certainly, receiuing it once for all vchangeably. In humane things wee may often without danger chaunge our mindes and deliberate; but grounds of Religion must be out of al question, and admit no deliberation.

Now followeth the first example, whereby the first part of the former reason is prooued, and that is of the Israelites, who wittingly and willingly sinning against God were destroyed, as appeareth Numb. 14. In which example consider foure things: first, who were destroyed, [*the people*]. Secondly, the time when [*after that bee had deliuered them out of Egypt*]. Thirdly, for what cause, [*which beleued not*]. Fourthly, the manner of the speech. For the first, the persons who were destroyed were *the people*; by which word is meant a speciall people, a peculiar and chosen people, the seede of *Abraham, Isaac, and Iacob*, a people priuiledged aboue all people of the earth; to whom belonged the covenant, sacrifices, worshippe, of whom Christ came according to the flesh, Rom. 3. 2. and 9. 4. notwithstanding all which prerogatiues the Lord destroyed them. If it had been a Heathen people against whom this destruction had preuailed, it had been worthe obseruation, but much more when it is against Gods owne people.

Here then we learne, that no outward priuiledge can auaille vs; nor any outward meanes of saluation bee effectually or fruitful to our good, out of their right vse in faith and repentance. Rom. 2. 25. *Circumcision is nothing, vntill thou keepest the law.* Gal. 6. *Neither Circumcision auaileth, nor vncircumcision, but a new creature.* *Indas* had many great priuiledges, and yet perished. This made *Paul*, though he had many priuiledges, to account them all as dung, in regard of the knowledge of Christ, Phil. 3. 8. We must not then content our selues with the meanes of saluation in the Word and Sacraments, but vse them aright in faith and repentance; otherwise they (being out of their holy vse enioyed) shall turne to our destruction and greater condemnation, as they did to this people who (notwithstanding them) were destroyed. The second thing in the example is, the time when the Israelites were destroyed, that is, *after their deliuerance out of*

of Egypt. God had diuersly testified his loue to this people, hauing chosen them out of all the people of the earth, he called himselfe their God, and hee gaue them many pledges of his loue, but especially in that their great deliuerance out of the bondage of Egypt by such an outstretched arme: yet for all this not long after they sinning against him, hee destroyed them. Whence learne, that after many great blessings, men not walking worthie of them, but prouoking the Lord by their sins, commeth a great vengeance. The whole booke of the Iudges is a worthie prooofe of this truth, where wee shall see the people still forgetting their deliuerance, and are forthwith left to Tyrants to bee afflicted for tenne, twentie, fourtie yeeres together. The same appeareth in the Commonwealth of Israel vnder the Kings: In the daies of *Salomon* the state was most flourishing and glorious, enioying a most happie peace: but *Salomon* once forgetting the Lord and his Commandements, and falling to the Idolatrie of his outlandish wiues, there followed most fearefull accidents; as the diuision and rent of the tenne Tribes from Iudah, a long dissention and hot warre between *Rehoboam* and *Ieroboam*, whose Idolatries brought much euill vpon their severall lands, and at last vtter desolation; the tenne Tribes being carried into *Syria* captiues, and there ended their daies, the other two Tribes into *Babylon*, and there remained 70. yeeres, which iudgements ouertook them about 400. yeeres after. *Jacob* when hee went ouer Iordan made a vow to the Lord, that if God would blesse him, and giue him but food and raiment, he would in way of thankfulness returne to the Lord the tenth part of his goods, Gen. 28. 22. God blesseth him so farre as hee became a mightie man, hauing the substance of a Prince; in this abundance he forgot his vow, or neglected it: but what followed of it? was there not horrible confusion in his familie? *Dinah* was deflowred; *Ruben* ascended to his fathers bed, *Hamor* was slaine, and the Lord is glad to call to minde his vow, Gen. 35. 1.

Vse. This doctrine concerneth vs necerely in this land, who by Gods mercie haue enioyed many of his best blessings in this our long peace, hauing bin deliuered from the Egypt of Rome, and

haue sat vnder the Lords protection all the day long: but as our blessings haue been and are many and great, so haue been and are our rebellions raging amongst vs, especially that sinne of falling from our first loue, so as lesse loue of God and religion is to bee found amongst vs than heretofore; besides that our peace causeth men to make their heauen here vpon earth, and to embrace and affect things below: these sins vnrepented of, will bring vpon vs daies of affliction, wee hauing no more priuiledge than this people had, who after their deliuerance were destroyed.

The third point in this destruction is the cause of it: namely, because they beleueed not: here first obserue what kind of vnbeleefe this was. To the answer of which, we must know, that first God had promised to *Abraham*, that after 430. yeeres hee would giue to his posteritie the land of Canaan for their inheritance: this promise they all knew well inough. Secondly, it was often repeated, & renewed, and namely to *Moses*; vnto whom the Lord promised that he should be their guide, yea and that himselfe would protect them in their iourne, and safely conduct them thither. Thirdly, God sealed this promise by many and sundrie signes and miracles, both in Egypt, at the red sea, and in the wilderness: yet for all this they beleueed not, that God would accomplish these promises vnto them, to bring them to that good land: and further, seeing the land of Canaan was a type of that heauenlie Canaan, they beleueed not that God would bring them to heauen, and giue them inheritance in that eternall rest by meanes of the *Messias*. This vnbeleefe then of the promises of God was the cause of their destruction.

Secondly, why are they destroyed for vnbeleefe, rather then for their murmuring, fornication, and diuerse other sinnes which wee reade of to haue been rise amongst them? Ans. Although they murmured, blasphemed, tempted God, reuiled their guides, &c. yet this sinne of vnbeleefe was the foundation and ground of them all; the which doth the more displease God, In that it was the first sinne that ever was in the world, and the mother of all transgression. Secondly, this sinne in a more speciall manner

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manner dishonoreth God in making him a lyer; and so toucheth his honour more necerly.

Thirdly, what was this destruction?

An. It was the destruction of their soules and bodies, for their carcasses were left in the wildeinesse where they fell; and their soules haue their portion in the lake prepared for vnbeleeuers, Reuel. 21. For the further hatred of this sinne, see 2. Kings 7. 19. the Prince who would not beleue the word of the Lord was troden to death: and *Moses* not waiting, but failing in his faith, was barred the land of Canaan, and onely saw it a farre off.

Vse. Seeing destruction followeth vnbeleefe, we must labour to see our vnbeleefe, and take out that exhortation, Heb. 3. 12. *Take heede lest there be in any of vs an euill heart of vnbeleefe, so depart away from the living God*: which place well considered, sheweth what are the degrees of falling away which are studiously to bee declined: as first, when a man is *deceined* by sin, and giueth himselfe libertie thereunto. Secondly, when the heart is hardened and made *siuill* heart. Thirdly, when *infidelitie* taketh possession of the heart to rule it, and cause it to call in question Gods promises, and prouidence. Fourthly, then followeth apostasie and *departure from God*: now wee must beware of the least and lowest of these degrees of this defection and departure from God. Secondly, if they were destroyed for vnbeleefe, wee must on the contrarie exercise our faith daily, and inure it in the daily apprehension of Gods prouidence, power, protection, iustice, and mercie: and thus walking vndismaid, we which haue thus beleued shall enter into the rest prepared for the people of God, when as many shall not enter for vnbeleefes sake, Heb. 4. 3. and 6. Even as *Caleb* and *Iosua* only entered into that good land, because they beleued that God could and would bring his people thither. Thirdly, this must teach vs obedience: for vpon this ground that they were destroyed for vnbeleefe, *Dauid* interpreteth this consequence, Psal. 95. *Today therefore if ye heare his voyce, harden not your hearts: which Moses also maketh the ground of his exhortation to the people to feare the Lord, because the Egyptians were destroyed for vnbeleefe, Deut. 2. 14. &c.* Fourthly,

in that destruction of bodie and soule followes of vnbeleefe, let such persons as (when iudgements are vpon themselves, wiues, or children) runne to Witches, and Wizards for ease, as though they were bewitched, and make that the ground of their harmes, bee enformed that their owne wretched hearts haue bewitched them; which being full of vnbeleefe, bring plagues of all kinds not onely vpon their bodies, but their soules also. Art thou strangely diseased? the witch that hath brought it vpon thee, is thy owne wicked heart, which knoweth not to relie it selfe on Gods promises and protection. Fifthly, were they destroyed because of their vnbeleefe? let not vs iudge of our sinnes by the crooked rule of our owne reason, but by the law of God: wee can iudge murder, theft, and adulterie, great sins; but wee neuer espie the mother sin of all, which is our infidelitie, the maine sinne of the first Table, and the nurserie of other sins, we neuer bewaile it, we account lightly of it, and therefore the Lord taketh the reuenge of this sin into his owne hands, and punisheth it with destruction both of soule and bodie; so odious it is in his eyes, and ought therefore to bee as halious in ours also.

The fourth thing in the example is the manner of the speech, which at the first seemeth to bee generall, as though all they had been destroyed which beleued not; whereas indeed it is speciall, for all that beleued not were not destroyed, seeing that all vnder twentie yeeres were exempted and saued, Num. 14. 29. who were reasured that God might still haue his Church among the, and that there might be of them a people left to possesse the good land, according to the promise: where note that to bee true which *Habacucke* ascribeth to God, *that in his iustice he remembereth mercie*; by which mercie the younger sort are here spared; which warranteth vs to pray in common supplicaments, that the Lord poure not out his whole wrath vpon vs; neither in our temptations utterly forsake vs, and giue vs ouer to Satans malice, seeing hee hath manifested such goodnes towards his Church, that in iudgements he hath remembered his mercie. But here it may bee asked, how this can stand with equitie that these men should bee destroyed, for it seemeth

The wretched heart of vnbeleeuers is the witch which afflicteth the

Habac. 3. 2.

seemeth that they repented of this sin? Numb. 14. 40. yea they confessed it and mourned for it, and offered to passe into Canaan, yea and were very readie to hasten into the land? Ans. They repented indeed, but fainedly, it was farre from true and sincere repentance and sorrow; for euen in the very same place it appeareth that they disobeyed God; for when he had passed sentence against their sin, commanding that they should returne into the wilderness of Arabia, vers. 25. and there abide fourtie yeeres and die there; they would not submit themselves to that sentence, but in all haste they would goe forward to Canaan, according to the promise; although against a particular commandement: yea Moses himselfe could not stay them: but that brought on their neckes a more speedie destruction, as appeareth in the end of the Chapter. Whence note the wicked nature of the deceitfull heart of man, which in distresse when Gods hand is stretched out against it, can faine a false repentance, and counterfeite humiliation: which causeth many a man in sickness to vow amendement of life, if euer God raise him againe; and yet as soone as the scourge is ouerpast, he forgetteth the hand of God, his owne vowes and promises, and falleth backe into the same bad courses againe: which consideration may moue vs to watch ouer our hearts, and suspect them of this deceit, whereby they can frame and faine a false repentance, when indeede there is nothing lesse then soundnes in it.

The fifth point in this iudgement is the generall vse of it; namely, that wee should frame our selues to repentance for this particular sin of vnbeliefe, vpon which we behold such a fearefull destruction in Gods owne people. To the practise and performance of which we must doe foure things: first, laying aside the common perswasion of the fulnes of perfection of our faith, we must come to the discerning of this sin in our selues, which is the first step to repent of it, and the rather because it is our mother sin. Now because this sinne is so inward and secret, and so hardly to be discerned, for our helpe herein some directions may be giuen for the especiall of it in some signes and fruites thereof; which every man shall find in himselfe lesse or more. For first, we belecue not as we ought the

particular presence of God in all places and times towards vs: for we are ashamed to doe and speake many things in the presence of men, which in the presence of God (men not being by) wee make no bones of, either to speake or doe; so as mans presence keepeth vs in some awe, which Gods presence cannot doe.

Secondly, wee belecue not the particular providence of God, watching ouer vs; but either not regard it at all, or not as wee ought; which appeareth by these three things: first, if wee haue health, wealth, friends, fauour & means, we are well contented, we can think our selues very well, and can then relie our selues on God: but if God take these away; oh then wee are troubled, much disquieted and discontented; the reason whereof is, because the heart is not settled in the perswasion of Gods special providence: which if it haue a pledge of God, can trust him; otherwise not at all: but as the Vsurer trusteth not the man, but his pawne; so men relying themselves on these pledges, trust neither God himselfe, nor for himselfe. Secondly, in any distresse let our friend promise vs helpe, wee are well cheered; but let God in his word promise supply of all good, and ease in our troubles, we reape little or no comfort from thence; this is a manifest fruite of inbred vnbeliefe. Thirdly, in sickness or any iudgement, any meanes is vsed for ease and freedome; yea there is too common running and riding to Witches, Charmers, Cunning men, and women; for men waite not on God, nor expect the same hand in healing them which hath smitten them. He that beleueth maketh not haste (saith the Prophet) which if it be true, then this hastines to be disburdened of the hand of God, is a token of distrustfulnes of God, and want of faith. Nay, this practise argueth not only want of a true faith, but a presence of a false and Satanicall faith: for if there bee no faith in the Charme, it will not worke.

Thirdly, wee belecue not the Lord to be the Lord of bodie and soule, as one hauing soueraigne Lordship and power, to saue and destroy: for let any ciuill man be pressed by temptation vnto sin, he will bee easily brought to make no bones of very dangerous sinnes: what other is the reason hereof, but that hee esteemeth

esteemeth not the Lord to be his Lord? and accounteth of his commandements but as dreames, not serious or giuen in earnest; whereas, if Gods Lordship were rightly acknowledged, sinne would not be so ripe and ripe as it is.

Fourthly, wee beleue not the mercie of God in the pardon of our sinne as we ought: for howsoeuer in our peace wee thinke our faith strong enough for any encounter, yet let a temptatio assaile vs, then we begin to doubt whether we be the children of God or no, and are full of impatiencie. Example hereof we haue euen in Iob himself, who before his triall thought himselfe safe in his nest; but when Gods hand was heauy vpon him, then he brake forth in speeches full of impatiencie; as that God was his enemy; and did write bitter things against him: wherein he bewraied his want of faith, and his crooked and cankered incredulitie: and the same weakenes may the dearest & strongest of Gods childre one time or other espie in themselves.

Fifthly, wee know not as we should the agonie and passion of Christ; he suffered the first death and the paines of the second death for our finnes, they were the speares that pierced his heart; but we carrie vp our heads, and can take delight in them, as though there were no danger in them: whereas the remembrance of them should make our hearts to bleede, and faith in the heart should cause vs die to sinne, seeing *those who are Christs are crucified with him*: but because men wil not depart from their sins which are not killed, but liue and are strong in them, and no man saith what haue I done? it is a plaine euidence that the life of faith is not to be found in the liues of most men.

Sixthly, wee beleue not that wee did rise with Christ, and ascended with him into heauen: because in this our long peace, our thoughts are set vpon the world, and we mind earthly things still; whereas if we were risen with Christ, we would *seeke the things that be above*, Coloss. 3. 1.

Seuenthly, we doe not beleue as we ought the last iudgement: because wee are not smitten with feare and reuerence in speaking and meditating of it. Paul speaking of it, calleth it, *the terrors of the Lord*, 2. Cor. 5. 11. and this made him so forward in al good duties; yea this same

consideration of the last iudgement made him endeouour to keepe a good conscience before God and all men: but men make no conscience of their waies.

Eightly, wee beleue not aright our owne death and resurrection in the last day: for men commonly deferre their repentance and amendement of life, till the last day of their daies, and then they crie and call on the bed of their sorrowes; which argues a counterfeite faith: for if a man did beleue his death, it would driue him to the daily amendement of his life. By these notes we may easily discern this secret sinne of vnbeleefe within our selues.

Secondly, when wee haue thus found out this sinne wee must bewaile it, and mourne for our vnbeleefe, as being the mother of all our finnes, confesse it before God, and craue *increase of faith*, as the man in the Gospell, *Lord I beleene, helpe my vnbeleefe*: and with the Disciples, *Lord increase our faith*.

Thirdly, we must set before our eyes and acquaint our selues with the promises of the pardon of sinne and life euertlasting by Christ: as also all other dependant promises, whereof some concerne our prosperous success in our waies, and Gods protection in our labours and callings: and others concerne afflictions, promising happie issue and deliuerance therefrom, with strength in temptation, to the which all promises may be referred: which we must alwaies haue in our eye, that our faith may ground it selfe vpon them.

Fourthly, we must truly relie and rest our selues in these promises, settle and content our hearts in them: that looke as the earth hangeth without proppe or pillar in the midst of the world, onely by the word of God; so must our hearts be staid in the same word and promise of God: yea if wee should see nothing but destruction before our eyes, our faith must then be our subsistence: and when our vnbeleefe would vnloosen our hold, and make vs giue backe, let our faith in these promises make resistance: as *Dauid*, Psal. 42. 5. *My soule why art thou so disquieted within me? trust still in God*: especially seeing wee haue promises which assure vs in our troubles, either of their mitigation or remouall: after all these followeth the *subjection of faith*, when the heart and life are conformed

to the obedience of all the Commandments of God. And thus we purging our hearts of vnbeleefe, shall escape such fearefull iudgements, as this first example hath put vs in minde of.

Vers. 6. The Angels also which kept not their first estate, but left their owne habitation, bee hath reserved in euermlasting chaines vnder darknes, vnto the iudgement of the great day.

These words comprehend the second example, whereby the first part of the former reason is confirmed: namely, that whosoever giue themselves liberie to sinne, shall be destroyed; here prooued by this example of the Angels themselves. In which consider three points: first, the persons that sinned; *The Angels.* Secondly, the sinne or fall of the Angels; *which kept not their first estate, but left their owne habitation.* Thirdly, their punishment; *he hath reserved in euermlasting chaines.* In the persons sinning wee haue sundrie considerations; as first, that it pleaseth the spirit of God to chuse this example of the Angels to prooue his purpose, and that most fitly: because they are the excellencie of all creatures, for so the Scriptures euery where speake of them: as when the highest praise that belongeth to inferiour creatures is attributed vnto them in Scripture; the speech is drawne from the glorie of Angels. Gen. 33: *Jacob* commending the favourable countenance of *Esaue*, being reconciled vnto him, saith he saw his face *as the face of an Angel.* So *Martha* is called *Angels foode*: that is, a most excellent foode, that if those excellent creatures should neede foode, they could wish no better. 1. Cor. 13. 1. *Though I should speake with the tongue of men and Angels.* Signifying that if Angels had tongues, they must needs bee most admirable, diuine, and excellent. *Dauid* speaking of the glorie that man once had, and in admiration of it, being not able to containe himselfe, breaketh out into a speech full of passion: *O Lord what is man that thou art so minisfull of him! thou hast made him little inferiour to the Angels.* Shewing that the chiefe glorie of men in their best estate is inferiour to the excellent condition of Angels. Yea further, it is a part of the

glorie of God to be attended of them, and a part of our glorie after the resurrection to be like them. Whence note the scope of the Apostle, which is hence to teach vs, that no glorie, beautie, or excellencie of the creature can exempt it from the punishment of sin, when it falleth therinto: nay, the more glorious the sinfull creature is, the more grievous punishment may it expect, if sinne be found therein; as the Angels here: which may instruct those who are in these schooles of the Prophets, in which many men excell in rare gifts, of whom in regard of their wisdom and knowledge may bee said, as the woman of Tekoah said of *Dauid*, 2. Sam. 14. 17. *My Lord is as an Angel of God* to heare good and bad. And they are the *Angels of the Lord of baltes*, Malac. 2. 7. Yet for all this let them not be puffed vp hereby, but walke in feare and trembling, not emboldening themselves to sinne: for bee it they were as the Angels in gifts; yet if they sinne, they shall be as Angels in punishment also.

Secondly, hence note that Angels are substances, though inuisible, hauing being, life, sense, and vnderstanding, and are not onely qualities; for pure qualities neither can sin, nor be capable of punishment, as the Angels are here said to be. Ob. It will be said, seeing they are capable of punishment, they must be bodily substances. Ans. No: it is sufficient they be substances to be capable of punishment, though spiritual; for the punishment of hell is spirituall. Where wee see the Sadduces and others euen of our daies are deceiued, who thinke Angels to be nothing but Motions, and melancholy passions: and the Libertines also who thinke they are nothing but good and bad successe.

Thirdly, the name Angell is not a name of nature, but of office: which signifieth that their office was to be the messengers of God, who were to stand round about him as attendants, readie to be sent forth at his pleasure, for the execution of his will, in all the parts of the world. In which function of theirs they are propounded patternes to vs, and examples for our imitation: who ought accordingly to set our selues euer in the presence of God, as prest, and readie to performe his will: for so wee pray daily, *Let thy will be done in earth,*

Heb. 1. 10.

as it is in heauen; that is, Giue vs grace with cheerefulness and readines to performe thy will here on earth, as the Angels in heauen do: for whosoever would be like the Angels in heauen, must be herein like them first in earth. Now in that this name is here giuen to the Diuels and wicked spirits, it sheweth two things: first, what their office was in the creation, vnto which they were fitted and deputed. Secondly, the iustice of their punishment for the neglect of the execution of the same.

Fourthly, obserue the distinction of Angels; of which some kept their first estate, others (of which hee here speaketh) left their first condition: some stood, and some fell: the ground of which distinction *Paul* mentioneth 1.Tim.5.21. *I charge thee before God and his elect Angels*. Some therefore are elected, and (because election presupposeth a refusal) others are reiected; no other cause of this distinction is known to man, but the will of God, and his good pleasure. Ob. If any man say, it was because God foresaw that some would fall, and others would stand. I answer, that is no cause: for God did not onely foresee the fall of some, but decreed also before all worlds to confirme some in their state, and to passe by others in his iustice: so as the cause shall euer rest in his good will, which willing the same maketh it most iust, not giuing vs any leaue otherwise to dispute of this doctrine, or curiously to search out the secrets of it, but rather to stand in admiration, and say with *Paul*:

Rom. 11.33 *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his wayes past finding out!*

Now followeth the second point, namely, *the fall of the Angels*: in which obserue three points: first, the cause: secondly, the parts: thirdly, the measure of the fall. The cause of their fall in these words; *which kept not their first estate, but left their habitation*; themselves were the cause of their own fall; which is thus prooued: Either God must be the cause of their sin, or man, or themselves; but neither God nor man: and therefore themselves. First, God cannot be the cause: for that were iniustice to condemne them for that which himselfe caused; how vnrighteous were it,

first to cause them to fall, and then to punish them for falling? Obiect. But it will be said, that God did foresee their fall, and might haue prevented it, and so not hindring it hee seemeth to be a cause of it. Ans. Whosoever foreseeeth an euill, and hindreth it not when hee may, is accessarie vnto it, so be he be bound to hinder it: but God was not bound to hinder it, being a most absolute Lord, not bound to any of his creatures further than he bindeth himselfe.

Ob. But God did not confirme them in that grace which he gaue them; whereupon they fell: whereas if he had confirmed them they had stood; whence carnall reason concludeth God to be the cause of the fall. Ans. God gaue them grace in creating them righteous, but confirmed them not therein; he gaue them a power to will to perseuere, but gaue them not the will nor perseuerance it selfe, and yet he is not to be blamed, because he would not doe it. Quest. Why would hee not?

Ans. I answer with the Apostle, *What art thou O man that disputest with God?* Rom.9.11

Let vs without further reasoning stay our selues in these two conclusions: first, that God is an absolute Lord; neither bound to any action, neither to giue reason of any: secondly, that hee doth all to the glorie of his name, in the manifestation of his mercie and iustice. Secondly, as God is no cause or author of this fall of Angels, no more is man; for the Angels fell first, and were the cause of mans fall, and therefore themselves were the proper cause of their owne fall. Qu. How can this be? Ans. The Angels had in themselves the proper cause, and beginning of their own fall; and that was a free & flexible will, whereby for the present they willed that which was good, and might will to perseuere in it: but that will being mutable, they might also will euill and so fall from God, this being the same will that *Adam* had in the state of innocencie.

Obiect. Good trees cannot bring forth euill fruite: therefore the Angels being good, could not sinne of themselves. Ans. A good tree remaining good bringeth forth good fruite; but being changeable may bring forth euill. So much of the cause of the fall of Angels.

The

The second thing in their fall is the parts of it, which here are two: first, *They kept not their first beginning*. Secondly, *They left their owne habitation*. First they fell from their first estate: which words are expounded Ioh. 8. 44. *they stood not in the truth*. By this *truth* is meant the image of God in righteousness and true holiness, Eph. 4. 24. and this image is truly called [*truth*] because it neuer deceiueth men, as vnrighteousnes doth; which maketh a glorious shew of pleasure, or profit, but indeede it deceiueth men, who finde nothing lesse therein. Secondly, because herein is no hypocrisie, it maketh no shew or appearance of other, than indeed it is, as the manner of falsehood is. The sense then is, that the Angels voluntarily departed from their originall condition, and stood not in that image of God wherein they were created. The second part of this one sinne is, that *they left their habitation*; which a man might esteeme but a small matter, but yet the sinne is not small; for God in the beginning appointed most excellent places for his seuerall creatures; wherein they were to performe their seruice and homage vnto God; as Heauen was the proper place assigned to Angels: to man Paradise in his innocencie; as after his fall the families of the Patriarches; before and in Christs time the Temple: since that time, the societies and congregations of the faithfull are these places appointed for man to see out the speciall praises of the Creator in. Now the Angels leauing their place incurred two grievous finnes: first, they left the presence of God: secondly, their office and calling, in which they ought for euer to haue been employed in the glorifying of God. Ob. But doe not the Diuels keepe in the ayre? Ans. Some of them doe by Gods permission; but not as in their proper place, or first habitation, for that was in the comfortable presence of God in heauen. The third point in this sinne is the measure of it: *They left*: that is, wholly and totally [*their condition*]; they quite forsooke God, his image, heauen it selfe, and that office which therein they were assigned vnto. Obiect. Here it may bee objected: If the Angels in their innocencie and excellencie fell wholly and utterly from God, much more may sin-

full men, although beleevers, wholly fall from God, and utterly cut themselves by sinne from Christ. Ans. But hereunto I answer, that there is not the same reason of the grace of creation, as is of the grace of regeneration: for that cometh farre short of this: by the former the creature hath a power either to stand or fall, to abide with God, or depart from him, and this power is in it selfe; but by this latter grace of regeneration, such feare of God is put into the hearts of the regenerate, that they shall not depart from God, Iere. 32. 40. and this power of not falling is in them indeed, but not from themselves: neither is it strange that there should bee such difference betweene the state of nature and that which is aboue nature. Again, as the grace of creation and regeneration is different; so there is a difference of the will created, and regenerate. Created will hath a freedom to will that which is good: so hath the will regenerate also. Secondly, created will hath a power to will to perseuer in that which is good: so also hath the will regenerate. The created will hath not the will in selfe; neither the act of perseuerance; wherein it differeth from the will regenerate, which hath both these. Heere the Schoolemen deceiued themselves and others, in that they taught that in the conversion of a sinner the will hath a freedom to receiue grace, or not to receiue it; so placing it in the will of man, and putting it in his own hand and power to beleeue, or not beleeue. But the truth is, that in the first conversion of a sinner the will rebelleth and resisteth. For none cometh to the Sonne, unless he be Father draw him: it is not the will in selfe, but the conversion of it that frameth it to willingness, making it of vnwilling; willing to entertaine that which is truly good. It is vnto true that the will of man is now as the will of Angels was before their fall, having a power to fall or not fall. *Viz.* first, in that the Angels were condemned for forsaking their first beginning, we must bewaile this same sin in our selves, for we also had the same first beginning with them: the same image of God was ingrauen vpon vs, which we haue willingly departed from, and that remaineth for vs to doe, which belongeth not to them; to vs all

So called, not because the other is not also created, but because this is in the subiect by creation, as the other is not.

meanes to obtaine our first beginnings againe, that this image may be restored vnto vs, and renewed vpon vs; vnto which three things are required: first, that our spirituall vnderstanding be cleared, and enlightened: secondly, that a good heart and conscience bee gotten and preferred: thirdly, a subiection in our whole conuersation vnto all the lawes and commandements of God.

Secondly, though we haue the same beginning by creation, which is lost by our fall; yet wee haue another beginning, by a new birth and regeneration, which they want; we haue been borne, baptized, and brought vp many yeeres in the true faith, and profession of Christ; now our dutie is to bee more wise than before, to be warie lest wee fall from this beginning, as wee haue done from the former; but cleaue to our faith, and stand to our vow made in our Baptisme: for otherwise our estate becommeth as remedlesse as the condition of the Angels themselves, who are shut vp in the chaines of condemnation for ever.

Thirdly, we see how farre the Scriptures may bee said to bee sufficient to cleere all doubtles and determine all controuersies, seeing here it onely propoundeth a generall sinne of Angels, and nameth no particular, as Peter also saith, *they sinned*; and Iohn, that *they stood not in the truth*. Thus contenting it selfe with generall termes, without particularizing the proper sinne deserting this iudgement; and determineth not that great question controuerted among Diuines, of whom some say it was a sinne in thought: others, that it was in will: others, that it was in euill: some, Pride, &c. which maketh the Papists saye, that the Scriptures are not sufficient to determine all hard questions. But we must not imagine the Scriptures to be such a iudge as decideth all doubts, which the curiositie of mans braine may cast within it selfe; whereof there are innumerable among the ancient Schoolemen, such as this is by scripture indeterminable: nay, of purpose the holy Ghost curreth off all cause of such curiositie by silence in such unnecessary matters, that wee might the rather attend to more necessaries: yet is the Scripture a iudge sufficiently able to resolve any

We ought rather to be serious in consideration of our owne fall, than curious in theirs.

spirituall minded man in any case concerning conscience: or in any matter concerning saluation; all which it is the sole and proper determiner of: now as for the particular sin of Angels it is not necessarie to saluation to know it; but seeing the Scripture concealeth it, it is a safe and learned ignorance to be rested in, without further desire to know that which the Lord hath hid in secret with himselfe.

Fourthly, wee are hence taught to seeke to enter into our habitation and true resting place, which is not the earthly *Paradise*, for that was our dwelling place before the fall; but *Heauen* it selfe, which since the fall is assigned and prepared to be a *rest for the people of God*: this was the citie which *Abraham* looked for, Heb. 11. so the Saints departed are said to be *at home* with the Lord being in heauen. Christ telleth his Disciples he goeth to prepare them these *dwellings in heauen*, Ioh. 14. which else, where he calleth *euertlasting habitations*, *Make you friends of your righteous man, &c.* Now for our better practising hereof, this must be marked, that how

soeuer this our habitation be in heauen, yet the suburbs and the gate of it is here in earth; for all the assemblies of the people of God are the *downs and gates* of heauen it selfe, yea the very entry into it. *Iacob* when he saw the testimonies and tokens of Gods presence and fauour, built an Altar in the place for his worship, and called it *Bethel*, and said it was the very *gate* of heauen, Gen. 28. 17. and therefore we must while we liue here seeke to enter, if we would be admitted within that glorie hereafter. Qu. But what meanes may wee use to help vs forward herein? Ans. These five. First, wee must alwaies endeavour to be found ready to enter into that heavenly habitation; for which purpose our hearts must be at this our home; yea our whole conuersation must be in heauen, whilst our felicity is vpon earth, our walking must bee in the path of life euertlasting, still containing our selues in the waies of repentance, obedience, and daily mortification, whereby wee denie our selues, take vp our crosse and follow Christ. Secondly, wee must loue the assembly of Gods people, and ioyne our selues vnto them in the holy rites of the Word and Sacraments,

a Cox. 5.

The gate heauen is set open here vpon earth.

ments, whereby wee draw neere vnto heauen it selfe: yea and keepe at the gates of this Citie, and with *David* thinke it a speciall priuiledge to be a *doore-keeper in the house of God*, *Psalm 84*. *Moses* chose rather to suffer with the people of God great affliction, than to enioy the treasures and honors of *Pharaohs* Court: yea euen wicked *Cain* himselfe thought of this as the greatest part of his punishment, and which he most complained of, that hee was cast out from the face of God, that is, out of *Adams* familie, where Gods face was to be seene in his worship. Thirdly, we must weine our affections from our earthly inheritances, which are but Tents, that they may be fixed vpon this sure habitation in heauen; without the assurance of which, all earthly reuenews and treasures can adde but little comfort to the heart. *Cain* built a Citie, hee had besides great lands and faire possessions; but yet euen then the holy Ghost brands him with the name of a *Vagabond*; because he was cut off from Gods people, and cared not to ioyne himselfe vnto them againe by repentance. Fourthly, we must euery day adresse and prepare our selues to our death, seeing our death is a meanes to bring vs home to this habitation: euery new day must occasion vs to renew this our preparation: and this will cause vs neither to feare our owne, nor excessiue sorrow at the departure of our faithfull friendes, seeing they haue passed these first things, and are onely gone before to their longed-for habitation. Fifthly, if God call vs hereunto, wee must bee contented to leaue and forsake goods, friends, native countrie, and all for assurance of inheritance in this our countrie; and if we cannot finde the doores hereof in our owne countrie, wee must seeke them elsewhere, where we may enioy them, making light reckoning of all things for this one thing of highest account.

The last vse of this doctrine is, to teach vs from this sinne of the Angels our contrarie dutie; they by their office were to doe homage vnto God, and performe all dutie as children to their father; for so *Iob* calleth them *the sonnes of God*; but this office they departed from: we now being by adoption the sonnes and daughters of God, being

called vnto holinesse, are to take heede of this sinne of forsaking our calling; yea on the contrarie to walke worthie thereof, as the sonnes of God, approving our faithfulness vnto him. And it standeth vs in hand so to do, seeing the contrarie hath such iust vengeance attending vpon it, as now in this example we are in the next place to behold.

The third point in this example is the punishment of the Angels, which hath two degrees: first, their custodie, in these words: *He hath reserved them* namely in durance. Secondly, their full punishment: *vnto the iudgement of the great day*. The former is set forth in two things: first, in that they are reserved in *chains*. Secondly, *under darkness*. By these *chains* are signified first that mightie power of God; which bridleth and restraineth the might and malice of the Diuels themselves; as *Reu. 20*. the old Dragon was bound for a thousand yeres: the power of God was the chaine that curbed and overmaistred him; and this is one part of his present punishment. Secondly, the *chains* signifie also that guiltines of the Angels, which by the renour of Gods iustice bindeth them ouer to destruction: these bonds be vpon the consciences of the wicked Angels, they know they are adiudged to damnation for their sinne; so as let them be where they will, in the earth or ayre, or where-soeuer, these *chains* of guiltie consciences binde them ouer to iudgement: where we are taught two things, first, to beware of guiltie and accusing consciences; for these are Gods *chains* binding bodie and soule vnto euermoring vengeance: and therefore for time past, if thy conscience accuse thee, seek in due time to be loosed and freed by Christ, that thou maist be able to say with *Paul*; *I knowe nothing by my selfe*: and for time to come beware of sinne, euen small sinnes as well as great: for so many sinnes as thou committest, are so many *chains* binding thee ouer to iust damnation. Secondly, hence wee also learne, that the seruice of God is a most happie and sweete libertie, any libertie else is strait bondage: men thinke that to be tied to the daily seruice of God is a yoke and bondage intolerable, and they must needs haue libertie to sinne: but they deceiue themselves,

Christ
yoke is easie,
and
Gods seruice is perfect liberty;

selues, for while they seeke for libertie, by this meanes they plunge themselves into captiuitie, and lay chaines vpon themselves, yea bolts which hold them in eternall bondage. The libertie which is sweet vnto those who are freed by Christ is, that they can walke before God in the compasse of their callings, without those accusing consciences, which continually vex and torment the wicked men and Angels themselves. Further, these chaines are called here *eternall*, because the wicked Angels stand guiltie for ever without hope of recouerie or redemption; seeing Christ *looks not vpon him the seeds and nature of Angels* to redeeme them, but *Abrahams* seed: where note Gods infinite mercie to mankinde, who being fallen, haue found a meane of redemption published in the ministrie of the word; whereby Gods people (being bound before) are loosed from their chaines; but the Angels, those glorious creatures, being fallen, found no Saviour, nor any meanes given by God to loose them, for their chaines are *eternall*: which infinite mercie towards vs, should stirre vp our dead hearts to thankfulness, and continuall praise of Gods free mercie, who hath given vs the blood of his Sonne to loose these chaines; when wee as little deserued it, as the Angels vnto whom such fauour was denied.

The second part of their custodie is, that they are kept *vnder darknes*: which darkenes signifieth the wrath and anger of God, and want of the blessed fauour which *Dauid* prayed for: and calleth it by the contrarie name; *the light of his countenance*, Psalm. 4. and as these Angels are said to be in darknes: so the Saints are saide to be *in light*, Col. 1. 12. that is, in Gods fauour. Ob. But the wicked Angels are not wholly cast out of Gods fauour, for they haue faith, and therefore some fauour and grace of God. Ans. The Diuels indeede beleue, but they haue not their faith by the gift of illumination as men haue, but it riseth of the remnant of naturall light and vnderstanding left in them since their fall: whereby they can perswade themselves of the truth of the word of God: so as their faith is not from any grace since their fall, neither common, nor speciall. Besides, this re-

serued light lighteneth not nor easeth, but increaseth their torment.

Vse. Seeing the miserie of the Angels is, to be kept vnder darknes, which is to bee cast out of Gods fauour; wee learne to place all our happines in the fruition and enioying of this fauour of God, and instantly to pray that the Lord would still lift vp the light of his countenance vpon vs; in that our whole felicitie must be placed in the apprehension of Gods mercie, in the pardon of sinne, and life euerslasting.

The second degree of their punishment is, that they are reserued *vnto the iudgement of the great day*, wherein the fulnes and extremitie of their torment is expressed; for by *iudgement* is meant that fearefull and finall condemnation and torment which they are adiudged vnto, which abideth them, and is reserued for them. Where we see that howsoeuer the Diuels are already entered into diuers degrees of their punishment; yet their full punishment, and the full wrath of God is not powred vpon them till the last iudgement; this themselves know, as Matth. 8. *Art thou come to torment vs before the time.* That

time is called here the *[great day]*, because the greatest workes of God shall be accomplished in that day. For first, an assemblie of all men and Angels shall be made by the sound of a Trumpet, who shall all be cited before Gods iudgement seate, though they were resolved into dust many thousand yeeres before. Secondly, all the workes and intentions of men good or bad shall be in that day reueiled, Eccl. 12. 14. Thirdly, another great worke is, the giuing of a most ypright sentence vpon all men: of *absolution* vnto the godly, and of *condemnation* vpon the wicked Angels and men. Fourthly, the reward shall be given to euery man according to his worke: to the godly free reward of life and glorie: to the wicked deserued condemnation. Fifthly, then shall Christ God and man giue vp his kingdome vnto his Father, and shall cease to raigine, not as God, for he shall bee still equall to his Father; but as Mediatour; for an end shall be put to all families, societies, Ciuitie, and Ecclesiasticall distinctions and governments, so as in regard of outward government and administration this his kingdome shall cease.

Vse.

Vse. Let the remembrance of this great day strike vs with feare and reuerence of it. Shall every worke bee brought vnto iudgement? Then let vs *fear God, and keepe his commandments;* it is the vse that *Salomon* maketh, *Eccles. 12.* and considering those *terrors of the Lord*, what manner of men ought wee to bee in all holy conuersation? saith the Lord. Yea the Diuels themselves beleue and tremble in remembrance of this terrible and great day: but how many Atheists be there worse than the Diuels themselves that make a mocke of these great workes, not fearing nor acknowledging the Scriptures, Heauen, Hell, God, Diuell, nor this great iudgement day? but experience shall teach such fooles, who in the meane time might learne so much of the Diuell himselfe (but that God hath giuen them into his hand to bee led by his will) to tremble at the remembrance of this dreadfull day; and let all that loue the Lord shake off securitie, and stand in awe, and feare with another feare: let their hearts bee smitten with a reuerent feare, that this day ouertake them not vnawares.

Verf. 7. Even as Sodome and Gomorrah, and the cities about them, which, in like manner as they did, committed, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternal fire.

IN this verse is laid downe the third and last example, proouing the first part of the former reason, and it is the first part of a similitude. The words [*Even as*] signifying that the holy Ghost here instituteth a comparison, the former part or proposition whereof is in this verse, and the reddition or second part in the two next following. In the example consider three things: first, the people who were destroyed. Secondly, the sin for which they were destroyed. Thirdly, the destruction or punishment it selfe. First, the people destroyed were *Sodome* and *Gomorrah*, and the rest of the cities about them; which cities are named, *Deut. 29. 23. Admah* and *Zebaim*: the reason of whose destruction is noted by the Apostle; because they followed the sinnes of *Sodome* and *Gomorrah*: *They sinned in like manner*; so as

they being found in the same sinnes, they were wrapped vp in y^e same iudgements. Here first marke that the holie Ghost mentioneth not the persons who were destroyed, but their *Cities*, to signifie an vniuersal destruction, an vtter ruine, and a total overthrow of the; the which heaping vp of so many words, expressing the same thing, giueth vs likewise to vnderstand that place in *2. Pet. 2. 6.* he turned their cities into ashes, condemned them, and overthrew them. Whence we may note that there is a difference betwene the people of God, & those who will not be obedient to his word, these meet with vtter destruction. Gods people may be destroyed indeed, but not vtterly: for we must alwaies beleue the Catholike Church vpon earth. *Elias* in his time could not behold it; but yet there were 7000. reserved from that general apostasie of those daies. When the Lord visiteth his owne house in iudgement, his manner is to leaue some remnants whom he saueth, lest their destruction should be like this of *Sodome* and *Gomorrah*. So *Isaiah* acknowledgeth: *Uai. 1. 9.* Except the Lord of hostes had reserved vnto vs euen a small remnant, wee had been like to *Sodome* and the people of *Gomorrah*. Vse. This may teach vs true humility in regard of our own deservings, and true thankfulness in regard of Gods gracious dealing with vs: both of which must be often acknowledged of every member of the Church, and every man must confesse and say with the Church, *Lam. 3.* *It is the Lords mercies that wee are not utterly consumed.* Secondly, in these people observe the iustice of God, and his severity in such an vniuersal destruction, sparing none, but destroying euen the children with the parents, who sinned not in following strange flesh as their fathers did, which maketh this a strange and vnsearchable iudgement: whence the Atheists condemne these bookes of *Moses* (whence this iudgement is fetched) as attributing to God crueltie, and iustifying in him iniustice. But herein to cleere the iust proceeding of the most righteous God, we are to know, first, that the childe is Gods creature, and the life of it is Gods (hee being the Lorde of life) so as hee may take it away when he pleaseth, hauing power to *doe with his owne as hee will.* Secondly, children are parts of the

parents, and therefore the Lorde may iustly in fold them in the punishment of their fathers sinne, to manifest his greater detestation of it. Thirdly, children are borne in originall sinne, and therefore God may iustly in roll them with their parents, not onely in temporall punishments, but in euerlasting condemnation also.

Thirdly, in this people who are made examples, note that as wicked a people as these haue had mercie offered them. *Isai. 1. 10.* The Prophet calles the Iewes Princes, the Princes of Sodome, and their people the people of Gomorrha, that is; such Princes and people as matched Sodome and Gomorrha themselves in wickednes; and yet hee inuiterh them vnto repentance, with proffer of mercie and promise of pardon: yea though their sins were as *red as scarlet*, he would then make them *white as snow*, *vers. 18.* Whence we may learne, that the mercie of God euery way matcheth his iustice; in iustice he ouerthroweth Sodome and Gomorrha, and in mercie saueh those who were euery whit as wicked as they, his free grace bringeth those to heauen, who by their sinne equalled themselves to those whom his iustice had detrued into hell. Yea it offereth and giueth repentance to them which are *holden in the snare of the diuell, and ruled at his will*, *2. Tim. 2. 25.* *Manasse* himselfe who broke off his couenant with God, by making league with the Diuell, found mercie with God vpon his repentance. *Vse.* Let not the greatnes of our sinnes dismay vs from seeking the Lord, thy sinnes are not aboue the sinnes of Sodome and Gomorrha, for which mercie hath been obtained; vse thou also meanes to turne vnto God and there is mercie in store: but see thou abuse not this mercie vnto sinne.

2. Chro. 33.

Fourthly, note that in the same time this people of Sodome and Gomorrha was destroyed, *Lot* escaped, though he was in Sodome: for at the time of the execution the Angell led him out from among them, and not before. Which teacheth, that although the Lord seeme sometime to neglect his deafe seruants, and leaue them in tribulation: yet the instant time of their necessitie sheweth his gracious and seasonable regard and remembrance of them. The Israelites

had a promise, that after foure hundred and thirtie yeeres they should be deliuered from their bondage in Egypt: which promise the Lord was not vnmindfull of, neither for the substance nor circumstance of time; for *in the very same night* that the time was expired, their deliuerance was wrought according to the promise. Our dutie hence is to learne in the midst of our afflictions, with quiet hearts to rest and relie our selues vpon God, waiting his time wherein hee will come in mercie vnto vs.

Fifthly, note that with this people of Sodome and Gomorrha, the *other Cities* *Admah* and *Zeboim*, because they followed their sinnes were likewise destroyed. Where we learne to auoide the wicked manners and fashions of the world, not imitating these lesser Cities, which imitated the greater in their wicked manners; but on the contrarie, follow the example of *Dauid*, in shedding riuers of teares when hee beheld men not keeping the lawes of God. Wee should not with drie eyes behold mens impieties: yea for this end our hearts should be like vnto *Lot*; when wee see the sinnes of our people breake out as the sinnes of Sodome and Gomorrha, our righteous hearts should be vexed within vs in the daily seeing and hearing of such vncleannes. So much of the people punished.

Follow not the multitude to euill: neither let a common error preiudice the truth.

Now followeth the second point in the example: namely, the sinnes for which Sodome and Gomorrha were destroyed, in these words: *They committed fornication, and followed strange flesh.* First, they committed fornication. Secondly, they committed sinnes against nature is selfe, following *strange flesh*. To vnderstand the vilenes of these sinnes consider two things: first, the cause and occasion of them: and that was abundance of prosperitie, and plentifulnes of Gods blessings. For Sodome was as a *Garden of God*, enriched with varietie of profits and pleasures: this caused *Lot* to chuse Sodome to dwell in. This ground nourished foure bitter rootes, from which these sinnes of fornication and following *strange flesh* did spring, reckoned vpon by *Ezechiel*, chap. 16. 49. The sinnes of thy sister Sodome were first *Pride*, by reason of prosperitie. Secondly, *fulnes of bread*: that is, they giue them-

themselves to eating and drinking excessively: for so saith Luk. 17. 28. Thirdly, *Idleness*, which was the daughter of their securitie. Fourthly, *Vomerisulness*, and contempt of the poore: and these must needs nourish all finnes of vncleannes: vnto which adde a fifth sinne, mentioned Gen. 19. 9. and 14. that is, contempt of heauenlie admonition and instruction; for they scorned Lot while hee warned them of their danger.

The second thing in their sinne is the measure of it. *They sinned in like manner*, &c. The originall signifieth and implieth not onely a bare committing of sin, but a giuing of themselves ouer to commit their filthie lusts, and that impudently and shamelessly: which the Prophet Esay noted also chap. 3. 9. *They declare their sins as Sodom, they hide them not*: shewing that they were past all shame in these most shamefull finnes. Yea they boasted and gloried in them: both which may be gathered in Genesis 19. 5. and 9.

Doctr. 1. By these sins we are taught to take a view of the finnes of these last times vnto which that of *Exochiel* vnto Ierusalem may bee properly applied: *Thus hath iustified thy Sisters* (namely Samaria and Sodom) *in all their abominations*. So these last times iustifie Sodom in her abominations, which I proue thus: First, the Church of Rome is that Sodom wherein the two Prophets were slaine Reuel. 18. It is there so called because it matcheth Sodom in her finnes, in that it teacheth the sins of Sodom, in making lawes to inhibit lawful marriage in sundry sorts of men, to tolerate fornication, and such filthiness: yea not onely by the Scriptures, but in many other sundrie ancient, and some of their owne recordes, it is manifest that Rome is a Sodom. Whence wee see not onely the dutie of every Law and righteous person, namely to hasten out of her, but also the end and destruction that abideth her, so be shee shall not be converted. Secondly, againe in these times it must bee verified, and is also, which was applied by Christ vnto them in this age, Luk. 17. 28. It is in these latter times as it was in the daies of Lot, men eat and drinke, buy and sell, marry, and giue in marriage, and thinke of nothing: and such is the wonderfull securitie of many professors, that many

Cities in the midst of the Church here in may match, if not exceede euen Sodom and Gomorrah themselves. Thirdly, who so meet (saith Christ) shall not beleoue and obey the doctrine of the Gospell, it shall be easier for Sodom and Gomorrah in the day of iudgement, than for them. Which sentence might moue most men to tremble, who whilst they take themselves freed from Sodomes sins; fornication, and following strange flesh, they nourish a sinne within them, which maketh them as farre off their saluation as Sodom it selfe is, and that is the not receiuing of the Gospell as they ought: most men content themselves to liue ciuilly, and out of danger of humane lawes; but as for the doctrine of religion, and yet much more the power and life of it, it lieth horribly neglected. But Sodom it selfe shall bee saued before such men.

Doctr. 2. In that fornication and following strange flesh are the finnes of Sodom; wee are taught to auoide this sinne of fornication and al finnes of vncleannes. For first, the heauie curse of God is passed not only against Sodom and Gomorrah for these finnes; but wherefoeuer they be found they be fins that burne to destruction, Iob. 32. 13. they set families on fire, and depoure them utterly, waste and consume them. Againe, no fornicators, adulterers, wantons, beggers, shall euen be admitted into the kingdome of heauen: and in verse 23. the same Apostle proponeth five reasons why we should flee fornication: first, our bodies are the Lords, and must be seruiceable vnto him. Secondly, wee looke they should be raised to glorie in the last day, and therefore wee must in the meane time keepe them honorable. Thirdly, they are the members of Christ, wee may not then make them the members of an harlot. Fourthly, whereas all other finnes are without the body, this directly is against the body. Fifthly, the body is the temple of the holy Ghost, and these finnes make it the Diuels stie and stoves. Sixthly, our bodies are bought with a price, and it is sacriledge not to glorie God in the body as well as in the soule, seeing both are alike his. Now if any man be sollicitous by temptation vnto these sins, and would know how hee might ouermaster them, hee must begin with his heart, and obtaine and

Mat. 10. 15.

1. Cor. 6. 9.

1. Tim. 3. 2.

1. Tim. 3. 2.

and retaine within it the feare of God, which onely is able to ouerrule men. This grace alone preserved Joseph, being daily inticed by Potiphars wife: *How should I doe this wickednes and sin against God?* Gen. 39. 9.

The third point in this example is the punishment it selfe; in which three things may bee noted: first, the matter of it; *they suffered the punishment of eternall fire*; by fire, we must not understand our fire, nor such materiall and bodily fire as ours is, but an eternall fire: that is, the endlesse and comfortlesse apprehension of Gods wrath for sinne eternally burning, that is, alwaies terribly tormenting the sinner, called fire, because as burning of fire is the most horrible and sensible torment vnto nature, so much more terrible is this torment, which elsewhere is called by other names, as the worme that neuer dieth, &c. Where in the searefulness of the punishment marketh the grievousnes of this sinne: it were therefore to bee wished that whoredome might bee punished with death. The theefe doth not more, if so much harme against families and Common-wealths; as sinners of this kinde and qualitie. The second thing is the time of their punishment, namely when they gaue themselves wholie to fornication, & were come to the height in their sinne: Where note, that though the Lord be slow to wrath, yet hee recompenseth that slowes with the heavines of it when hee cometh; seeing he cometh not till he must needs, and that is not till sin bee at the height and most of needfull bee taken downe: as appeareth in those foure hundred yeres allotted for the filling vp of the Amorites sinnes. Let vs then beware of abusing Gods patience, by adding to our sinnes; for then he is adding vice, and heaping his iudgements, and wee shall finde that though he come slowly, yet he will strike surely, if we give not such a stroke to our sinnes by repentance, as in due time his iudgements may bee prevented. The third thing noted here is the view of this punishment; namely, herein they were made an example to the whole world: Which teacheth vs that Gods iudgements are so many & all seasonable against the sinnes of the fouler sort: for God teacheth not onely specially by his word in the mini-

stric of it, but really also by his workes in the execution of his iudgements. *Job* saith that God speaketh to men *by* or *wise*, therein teaching that corrections are the speeches of God in mens eares: so as no person or people can go cleere away with that plea, that they wanted all meanes of instruction, seeing the whole earth is filled with the iudgements of God.

Vers. 8. *Likewise notwithstanding these dreamers also defile the flesh, and despise government, and speake euill of them that are in authority.*

NOW the Apostle commeth to the prooofe of the second part of the former reason: namely, *that these seducers are they which take libertie to sinne*: and therefore they shall be destroyed. This is prooued in this, and some verses following, by a particular rehearsal of certaine sinnes apparant in these men.

In this verse three things are offered to be considered of vs: first, the setting downe of two vices vnto which these men were addicted: first, *they defile the flesh*: secondly, *they despise government*. Secondly, the fountaine of these and other their sins in this word *dreamers*. Thirdly, the manner of their sinnes in these two words; *Likewise notwithstanding*; namely in two things: first, as Sodome and Gomorrah sinned, so signified these likewise, no otherwise than they. Secondly, they did not only sinne as they of Sodome did: but notwithstanding they knew what had befallen Sodome and Gomorrah, they not being afraid of those iudgements rush into these sinnes; and hereby they are conuinc'd to bee dreamers, seeing they sleepe securely in the middell of such iudgements.

In handling the words wee will first speak of the fountain, because it is first in nature, and then secondly of their sinnes flowing from thence. The originall of these sinnes is that they are *dreamers*, which worde leadeth vs to a double cause of them: first, that they are sleepers made heauie with sleepe; and secondly, in this sleepe of theirs they are deluded with dreames. We are then to understand first what this sleepe is: and in the next place, what bee the dreames which in their sleepe delude them.

Gen. 15. 16

The Lord is slow to anger, but much in wrath.

Gen. 15. 16

appeareth in those foure hundred yeres allotted for the filling vp of the Amorites sinnes. Let vs then beware of abusing Gods patience, by adding to our sinnes; for then he is adding vice, and heaping his iudgements, and wee shall finde that though he come slowly, yet he will strike surely, if we give not such a stroke to our sinnes by repentance, as in due time his iudgements may bee prevented. The third thing noted here is the view of this punishment; namely, herein they were made an example to the whole world: Which teacheth vs that Gods iudgements are so many & all seasonable against the sinnes of the fouler sort: for God teacheth not onely specially by his word in the mini-

To auoide Gods stroke strike down thine owne sinnes.

them. This sleepe is not that naturall sleepe which oppresseth the bodie; but a spirituall sleepe, like vnto that in diuers things going ouer the soule, binding vp the faculties of the same, and bringing a heauines or deadnes rather into all the powers of man; so far forth as they ought to be mowing in spiritual actions and affaires. It causeth the mind neuer to thinke seriously of God or a mans owne estate: the conscience neuer or seldom to accuse for sinne committed: the will neuer or seldom to will that which is truly good: the affections neuer or seldom to be moued at Gods word or workes. Thus it goeth ouer the whole soule, and casteth it in a dead sleepe, so as it is altogether vnfit to goe about the actions of an heauenly life. Example hereof we haue in the old world, they eat and dranke, &c. and knew nothing till the flood came: they dreamed continually of many other things, but neuer of their owne destruction. *Dives* also was cast on such a sleepe; he *sawd deliciously euery day*, hee neuer thought of heauen, for he was neuer to come there; nor of hell fire till he felt the flame. This spirituall sleepe is three-fold: first, the naturall sleepe of heart by which euery one is ouertaken; so as by nature no man can so much as moue himselfe to the least good, till God awake him, and say to him, *Awake thou that sleepest, and stand vp from the dead*. The second sleepe is a slumber, and indeed the *remainders* of this naturall sleepe in the children of God, being awakened out of their dead sleepe; for euen they are ouertaken often with a spirituall slumber, by reason of remainders of sin in them. So the spouse acknowledgeth Cant. 5. 2. *I sleep, but my heart waketh*. The third sleepe is the *increase of that naturall sleepe* and deadnes of heart by the custome of sinne, when as the heart is made past feeling, and altogether senselesse through continuance in sinne, Ephes. 4. 19. This last kind is that which is attributed here to these deceiuers, for so the word [*notwithstanding*] importeth: for although they knew the iudgements of God against sinne, yet they are senselesse and carelesse in the midst of them.

Now in the next place let vs see what these *dreamers* are here spoken of, and they bee nothing else, but wicked, car-

nall, and vaine imaginations, arising from an impure heart, and conceiued in a corrupted mind, which in the end deceiue and delude men no otherwise than a dreame, which while a man sleepeth seemeth to haue some truth in it; but as soone as one awaketh it vanisheth away, and indeed hath in it nothing lesse. An example whereof wee haue in the rich man, Luk. 12. 19. who in his fulnes and encrease of riches dreamed of an happinesse and a continuance in it *many yeeres*: when that night his soule was taken away. The Angell of the Church of Laodicea dreamed; that hee was rich, encreased with wealth, and stood in need of nothing; whereas hee knew not that hee was blinde, poore, miserable, and naked, Reue. 3. 17. So the Pharisee dreamed that he was another manner of man than the poore sinfull Publicane; but it was but a meere dreame, for the other departed away iustified.

Doct. Hence we may note the cause why so few entertaine the doctrine of the Gospell, so few forsake their sinnes and turne vnto God, and that is because men are dreamers, being cast and lulled asleepe in their sinnes, and therein deluded with many false imaginations which draw them from God. As first, some pleade that they were neuer booke learned, they could neuer write nor reade, therefore they must be excused in their ignorance, as not being bound to know the word of God; they need not frequent so many sermons, or if they doe, they are not greatly to care to carrie them away. Secondly, others dreame that because they haue liued thus long, and yet had neuer any such crosse, as they see befall others, therefore they are most happie men, and God loueth them; they finde the blessing of God vpon them in euery thing, and therefore they serue God well enough, or so much as serueth their turne. Thirdly, others haue learning and knowledge, and begin to dreame that therefore they want nothing, they blesse themselves in their naked knowledge, and neuer haue care in their hearts to receiue Christ. Fourthly, others are prophane, and dreame that the Master will not come yet; God will not yet call them, they shall haue time enough to repent in; for they craue but one

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of men wak-
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Most men
drame,
that the
doctrine of
the Gospell
is but a
drame.

houre on their death-beds; and that shal they haue; in the meane time they giue themselves ouerto riot and excessie, neuer regarding though all the world crie shame vpon them, vntill their Master take them vnawares. Lastly, it is a common dreame amongst men that the promise of life eternal is but a dreame, and so many make but a dreame of the whole word of God, and all religion: that looke as *Sarah* did not so much regard the promise as she ought to haue done, because she tooke it for a dreame, and made a matter of laughter of it, Gen. 18. 12. and as those who were redeemed from y^e captiuitie of Babylon, entertained the promise of their returne but as a dreame, by their own confession, Psal. 126. and *Peter* when he was delivered by the Angel out of prison, could not bee perswaded that it was so, but that he had scene a vision, or dreamed a dreame, Act. 12. 9. Euen so, men hold the doctrine of the Gospell but as a dreame, seeing they can hold it in opinion, but neuer endeavour to reforme their lives by it: but such dreames disappoint men commonly of saluation; which while men bring to the hearing of the word, it is no maruile if we haue such iust cause of complaint for want of profiting vnder it, as appeareth every where at this day. The most powerfull Ministrie shall little preuaile, so long as men come with their hearts full fraught with their carnall imaginations, and with such heauines of spirit. Secondly, in that these dreames are made the causes of all sinnes, we are taught to learne the lesson of the Apostle, Ephel. 5. 14. *Awake thou that sleepest, and stand vp from the dead.* And 1. Thess. 5. 6. *Let vs not sleepe as others doe:* which that wee may doe, consider first the reasons, and meanes which may bee effectuell to awaken vs: and secondly, the notes to know when wee are awakened. For the former, consider first the infinite iustice and wrath of God against the least sin, which made the Apostle say, *It is a fearful thing to fall into the hands of God.* Secondly, the greatnes of our sinnes, and the number which is like the sand vpon the sea shore. Thirdly, y^e vncertaintie of the day & houre of our death, which as it leaueth vs, so shall the last iudgement finde vs. Fourthly, our vow in Baptisme; wherein we promise to forsake the Di-

Heb. 10. 13

uell, and all our owne lusts. Fifthly, Christs passion and his bloodie sweate, not for his owne, but our sinnes, which made him crie: *My God, my God, why hast thou forsaken mee?* Sixthly, that the night is past, and it is now day, the sunne is vp, euen the sunne of Righteousnes is risen vpon vs; and therefore we are to be raised out of our sleepe, and walke as *children of the light*, Rom. 13. 12. 13.

Secondly, if a man would know whether he begin to be awakened, let him obserue whether his heart haue begun to moue in spirituall actions or no. For that bodie is wakened out of bodily sleepe, which can moue it selfe in bodily actions. Quest. When doth the heart begin thus to moue it selfe, and how shall I know it? Answ. When thou beginnest to turne thy eyes inwardly into thy selfe, and canst finde, and espie the priuie corruptions which lurke within thee. Secondly, when thou art inwardly and heartily displeased with thy selfe, and grieved for thy sins. Thirdly, when thou canst humbly and heartily sue to God for pardon, and canst hunger and thirst after Christ and his meritis aboue all earthly things. Fourthly, when thou beginnest to endeavour to doe the will of God, and please him in all things; then assure thy selfe thou art awakened out of thy sleepe of sinne, and not before.

Thirdly, if dreaming be the fountain of all sinne, we must learne the contrary vertue, namely, that being once awakened, wee strue to watch and be sober, 1. Thess. 5. 6. For the praetise of which dutie these rules are to be marked: first, wee must daily and diligently obserue our selues, our hearts, and sinnes; and seeing what sinnes wee are most prone vnto, there must wee double our care and watchfulness: for otherwise where we are weakest Satan soonest maketh a breach, for there he makes his greatest assaults. Secondly, we must daily looke for an euill day, so as wee forecast every day to endure the worst that it can bring forth against vs and our profession: out of which forecast in vaine shal any man purpose to keepe faith and a good conscience. Wee may not crie peace, peace; for then commonly sudden desolation commeth vpon vs. Thirdly, wee must esteeme of euery day as our last day, that so wee may be daily

daily prepared to our death daily living
as though we were daily dying, carry-
ing out Idleness in the midst of our af-
faires, as though we were laid upon our
death-beds: the good servant expecteth
all the coming of his Master; whereas
as the will for want his properie is to
deferre it, and so it is, *and so it is*

Lastly, seeing wee are all by nature
such sleepers as these were, and our
hearts as ready to be deceived by such
dreames, we take much heed that the
word of God may dwell plentifully in
them, which alone can take vp the
roomes of them, and keep out these
dreames and false imaginations; with-
out which ease our owne hearts (being
full of guile) can doe nothing but de-
ceiue vs: yea our naturall reason is no-
thing but a dreame, vpon which wee
may not relye our selues; for then wee
deceiue our soules; but onely vpon the
sure word of the Prophets & Apostles;
and the directions thereof.

The second point is, the induction of
the two finnes, which are laid to the
charge of these deceiueers: the first is,
fornication of the flesh; the second, *contempe
of Magistrates*. The former is in these
words: *These also defile the flesh*; that
is, they abuse their bodies by fornicati-
on, and finnes of that kinde, even as So-
dome did; of which wee haue spoken
in the seventh verse, and therefore passe
this sinne ouer without further hand-
ling. Onely let this one thing bee here
remembered, that seeing it is a sinne of
Sodome to defile the bodie with the
finnes of the seventh Commandement,
our duty is to reserue within vs that
speciall care whereby our bodies may
bee preserved in holines and honour:
1. Thess. 4. 3. 4. This is the will of God;
The bodie must be giuen vp as an holy
sacrifice to God, else it shall not be ac-
ceptable, Rom. 12. 1. Wouldst thou
haue thy bodie rise vp vnto glorie and
fellowship with God and Christ at the
last day? then let thy care bee to lay it
downe in the graue in honour, by pre-
serving it a pure member of Christ: for
without holinesse, *no man shall euer see
God*, that is, haue fellowship with him
being a most holy and chaste spirit: yea
the contrarie things ought not to be
named in the Church of God, Eph. 5. 3.

The second sinne followeth, in these
words; *and despise government, and speake*

of those that are in authoritie. In
which words their contempt of autho-
ritie is set downe in two branches. First,
in their *indignation* and opinion, [*they
despise*] that is, (as the word signifieth)
they refuse and put away, yea and so
faine as they can put downe all Lord-
ship, government, shall power and
dominion. Secondly, in their *practise*
[*they speake* and *doe*]. First, in their *indig-
nation* they put downe government, by
reaching (for otherwise they could not)
and maintaining that after men were
conuerred to the faith, being now be-
come Christians and beleaguers, they
were no longer to be vnder Magistra-
te or authoritie; but their neckes were
to be eased from that yoke: and this
errour was dangerously sowne by the
malicious man in the Primitive Church,
and called some trouble and labour vpon
the Apostles themselves in their
times; as appeareth 1. Cor. 7. 11. where
the Apostle answereth this case, which
seruants themselves were hold to call
in question being conuerred. *Are thou
called a seruant? care not for it.* So Ti-
tus 3. 1. *Put them in remembrance that
they be subject to principalities and powers.*
So as it was a lesson not well learned in
those first ages of the Gospell. This was
the iudgement and opinion of the false
Teachers, which even the word [*despise*]
implieth & presupposeth. Now where-
as some might say, that they must needs
(will they nill they) be vnder authority;
for Rulers and Princes would and did
keepe them vnder: The Apostle addeth,
[*and speake* and *doe*.] that is, although
they cannot shake off government so
easily as they would, yet they can ea-
sily manifest their malice against it, in
reviling them that are in authoritie.

First then we are to speake of their
doctrine, and then of their practise. In
the former consider three things: first,
what is this rule or government which
they despise: secondly, vpon what
ground refuse they to be vnder autho-
ritie: thirdly, vpon what ground doth
Jude condemne them for this refusall.
First, to know what this authoritie is,
we must distinguish all government in-
to diuine and humane: The Apostle
Peter acknowledgeth this distinction,
1. Pet. 2. 13, Submit your selues to *eu-
ery humane ordinance*. Diuine govern-
ment is the absolute power of God,

whereby he maketh lawes to binde the conscience, and that vnder paine of life and death eternall. This is the power of all the Trinitie; but the administration of it is given to the Sonne. This power is not here meant; for had they denied this, they could not haue carried a face or shew of Christians. The other (which here is vnderstood) is humane or ciuill rule and dominion, whereby man is set ouer man; which may be thus described: Ciuill government is a state of superiority, consisting in the power of commanding, and in the power of the sword for the common good of mankinde. That it is a state of superiority, appeareth Rom. 13. 1. *Let every soule be subiect to the higher power.* Further, I say it consisteth in a double power: first of *commanding*, that is, of making edicts and lawes, of calling and conuening. Secondly of *the Sword* and that in foure things: first, in arresting: secondly, imprisoning: thirdly, putting to death: fourthly, making warre in way of protection or otherwise. This second power, namely of the Sword, is added: first, to put a difference betweene the authoritie of the Magistracie and Ministerie: which difference standeth in three things: first, the Magistracie hath a power in it selfe, whereby the Ciuill Magistrate may command in his own name. The Ministerie hath power onely to pronounce what God commandeth, and that in his name. Secondly, the authoritie of the Ciuill Magistrate is in himselfe; the authoritie of the Minister not in himselfe but in Christ; so as the Ciuill Magistrate may command obedience to himselfe, but the Minister commandeth it to God. Thirdly, the Ciuill gouernment hath an absolute power to compell, and enforce the outward man; but the Ministerie hath power only to counsell, perswade, exhort. Secondly, this power of the Sword is added to distinguish it from all private power, as in Schooles, families, which haue a power of commanding, but not of the Sword. Lastly, I adde for the common good of mankind Rom. 13. 4. The Magistrate is the minister of God, *for thy wealth*, that is, procuring the welfare of soule and body: which standeth in two things: first, true Religion: secondly, ciuill iustice; both which are by Magistracie maintained. It may be here

The authoritie of the Magistrate and Minister farre different.

demanded; but how shalpe doeh this Ciuill government extend it selfe? Ans. It extendeth it selfe to two things: first, ouer all *causes*, things and words of men Ciuill or Ecclesiasticall; for temporall causes, there is no question: that it extendeth it selfe also to the causes of the Church appeareth, in that the Kings must *hear the books of the Law before them*, Deut. 17. 18. *he must read it, and execute it accordingly*: yea he must doe all the law, that is, see it to bee done. *Isaiah kept the Passouer himselfe, and gave commandment concerning their preparation and performances of the same*, 2 Chron. 35. and saw it done. But here two differences in this authoritie must be marked: First, that ciuill authoritie doth not after the same manner order causes ecclesiasticall as ciuill: for in ciuill causes it ordereth all, and executeth all likewise; but in ecclesiasticall it hath power to order all, but not to execute them. The Magistrate indeed ordereth and prescribeth in all, but the Minister is he that executeth in ecclesiasticall causes. Secondly, that ciuill authoritie hath power ouer all the things of men, but not ouer the things of God, as the Word and Sacraments, faith, conscience, the graces of God in the heart: Ciuill power hath no rule ouer these; concerning which Christ commanded to *give vnto God the things of God, and vnto Caesar Caesars*. Secondly, this authoritie extendeth it selfe to all persons, as well Ecclesiasticall as Ciuill, but so, as it stretcheth onely vnto the outward man, to the bodie, life, conversation, and outward things, but not to the soule and conscience, of which God is the onely Lord and gouernour. If it be asked what are the kinds of this power? I answer, it is of three sorts: first, in one person man or woman, which is a Monarchie: secondly in moe, when the gouernment is in a few states and Peeres: thirdly, in the bodie of the people, which is a popular government: by one of these three is every Common-wealth gouerned. These are the Governments despised by these seducers.

The second point followeth, namely vpon what grounds they despised gouernment? Ans. Their grounds may be knowne by the Heretikes of this time the Anabaptists, who are given vp to the same error: and they may be reduced

eed to these soure heads: First, subiection (say they) came in with sinne; and therefore Christ hauing taken away sinne, hath taken away subiection also. The former part they prooue out of Gen. 1. 26. Man in innocencie was to rule ouer the *fish* of the sea, the *fowles* of heaven, ouer the *beasts*, the *earth*, and all *creeping* things; but not ouer man: but after the fall *Eve* is put vnder subiection to *Adam*, Gen. 3. Ans. There bee two kindes of subiection: the first *Seruite*, the second *Ciuill*. The former is the subiection of a slaue or vassall, who is onely to seeke the proper good of his Lord and Master. The latter whereby one man is subiect to another for the common good. The former came in by sinne: the latter was before sinne in innocencie. *Eve* was subiect to *Adam* in innocencie: thus the Apostle reasoneth 1. Tim. 2. 12. *Let the woman be subiect to the man*: for she was taken out of the man. Againe, in innocencie it was said, *Increase and multiply*; and therefore in the light of nature is a plaine distinction betweene the father and sonne, and an inequalitye.

The first place is misalleged Gen. 1. 26. because it was spoken not of man alone, but of all mankind, euen women as well as men; who haue also dominion giuen ouer the vnreasonable creatures. As for the second place, Gen. 3. 15. *He shall rule, and thou shalt be subiect*. It is not spoken because the ordinance of God simply considered in it selfe was not before the fall: but because now the subiection was ioyned with feare, griefe, and sorrow, which it wanted in innocencie: for then it was a pleasure, and this makes subiection a curse in some respect; but is not so (no not since the fall) in it selfe considered.

Secondly, they reason thus: Euery beleeuers in the kingdom of heauen, euen in this life: Now in heauen there is no King but God; and therefore no beleuer is to bee subiect to any but God and Christ. Ans. There bee two kindes of governments vpon earth; one is spirituall and inward, this is the kingdome of heauen and of Christ within man, standing in peace of conscience and ioy in the holy Ghost: in regard of which regiment of Christ, there is no distinction of persons, no

difference of bond or free, Master, seruant, father, sonne; but all are one in Christ. The other is a ciuill regiment, wherein orders and distinctions of men must be maintained; as some must bee Princes, some subiects, some fathers, some children, some Masters, some seruants. Whence it is that euery man susteines vpon him two persons: and is to be considered first as a beleuer, and as a member of the kingdome of Christ: thus is he equall to any beleuer, and any beleuer equall to him. Secondly, as a member of the Common-wealth wherein he liueth; thus he is either a superiour or inferiour. Their reason were somewhat, if euery beleuer were onely in the kingdome of heauen: but euery of them liuing here in earth is also a member of some Common-wealth.

Thirdly, Ciuill government is full of Obiect. cruelty, which hauing the power of the sword destroyeth the bodies and soules of offenders, in not giuing them time of repentance: and therefore is intolerable among Christians. Ans. *Moses* and the *Leuites* by Gods commandement slew 3000. of the *Israelites* for worshipping their golden Calse, and neuer gaue them space to repent. Secondly, the malefactor that is not moued to repentance at the sentence of present death, there is little hope that euer hee would repent after if hee had longer time. Thirdly, Gods wisdom and commandement must take place of mans reason; he commaundeth that the Malefactor should die, and thereby that the euill be taken away; better it is that one should bee destroyed than an vnitie; better that one bee remoued, than a multitude by the contagion of his example infected.

Perat v. nus potius quam vnitas.

Fourthly, they plead liberty by some Obiect. places and testimonies of Scripture: Gal. 5. 1. *Stand fast in the libertie where- in Christ hath set you free*. Ans. The libertie which Christ hath procured vs is libertie of conscience, freedome from the power of sin, Satan, death, hell, and condemnation; and therefore spirituall: but not from temporall and ciuill subiection.

Ob. Rom. 13. 8. *One nothing to any* Obiect. *man but love*: therefore not obedience. Ans. There bee two kindes of debt: first, a ciuill debt, occasioned by con-

Answer.

tract and bargaining between man and man: the second is a debt to which we are bound by Gods law and covenant; the place is meant of the former, so far as it lies in our power: but wee are bound still to obedience and subiection by the latter.

Obiect.

Answer.

Ob. Matth. 17. 26. *The Kings sonnes are free from tribute;* and therefore from subiection. Ans. Christ speaketh that of himselfe, who by his birth was heire to the Crowne and kingdome of the Iews: and therefore by right was to pay none; neither did but for auoiding of offence: what is this to free other men from obedience to the Magistrate?

Obiect.

Answer.

Obiect. 1. Cor. 7. *Ye are bought with a price, be ye not the seruants of men.* Ans. The meaning is, that seruants should not subiect themselves to men as to absolute Lords; for wee must doe seruice one to another for Gods sake; and not onely for God but in God.

Obiect.

Answer.

Ob. Beleeuers are governed by the spirit of God, and so are able to gouerne themselves euery way, and need not any government of man. Ans. One thing it is what wee doe, another what wee ought to doe: we ought indeede so to liue, as not to need gouernours, but we doe not; yea and if beleeuers could, yet were the reason naught, for the Church contains as well bad as good; hypocrites as well as sincere Christians; and therefore the best Churches neede Magistracie for the punishment of the euill doers, and the praise of them that doe well. Yea the Church lying open to the malice of Satan and the wicked, standeth euer in neede of Magistracie to protect it by force and warre, or otherwise.

The third generall point is; vpon what ground doth the Apostle here blame and condemne these seducers for despising ciuill gouernment? Ans. The ground is, because it is a solemne ordinance of God; called therefore by *Peter a creation or creature*, which bindeth euery soule vnto subiection to the higher power, Rom. 13. 1. and that for conscience sake, which respecteth not so much the rule it selfe as Gods commandement, subiecting not onely ciuill but all ecclesiasticall persons thereunto. Christ himselfe taking vpon him mans nature, was subiect vnto authoritie, submitting himselfe vnto *Caiphas*,

and *Pilate*, yea to apprehension, arraignment, condemnation, and execution, Matth. 26. *Paul* himselfe whole Apostolicall authoritie and spiritual weapons, were able to bring downe euery opposition; yet acknowledged that he must be iudged by *Cesar*, Act. 25. 11.

Ob. Ierem. 1. 10. I set thee ouer nations and kingdoms to plant and pluck vp: the Prophets therefore and their successors are not to be subiect vnto ciuill Magistracie. An. The Prophet is set ouer nations & kingdomes, not to gouerne by the ciuill sword, but the sword of the Spirit in his mouth; and he is to plant and plucke vp kingdomes no otherwise, than by declaring that God would plant or pluck them vp.

Ob. Esay 60. 10. Kings shall come and serue the Church in the new Testament; and therefore the Church is not to be subiect vnto Princes, but they vnto it. Ans. In the Church are two things; first, the persons of men: secondly the things of God. Now Kings are subiect to the Church; but how? not to the persons of beleeuers, but to the things of God, namely the Word, Sacraments, faith, &c.

Obiect. Kings and Magistrates are as sheepe; Ministers are Pastors and shepherds: therefore they are vnder the Ministers, as the flocks vnder the shepherds. Ans. In the Prophets, Pastors, and Ministers, consider two things: first their persons: secondly, their ministerie. In regard of their persons all of them are subiect to their owne Princes, and that for conscience sake: but in regard of their Ministerie, Princes and Magistrates are to bee subiect thereunto, as wherein the Word is taught and Sacraments administred: euen as a meane man being a Sergeant, may arrest a Baron, Earle, or Duke, who may not resist him, because hee commeth with the Princes authoritie, vnto which he must yeeld himselfe, though not vnto the person of the Sergeant: so must Magistrates to the Ministers comming not in their owne; but in the name of God. For this also must be marked, that Magistrates are not simply subiects to the Ministerie, but so farre as the word is rightly taught, and Sacraments duly administred; for else they haue power either to reforme, or depose such Ministers as shall faile in their administration:

tion: for euen in this regard themselves are shepheards. As Isai. 44. 1. *Cyrus* is called a *shepherd*, though otherwise he be a sheepe, so far as he is truly taught and directed by the Minister. So much of the ground.

Vic. By this doctrine we may discover the wickednes and horrible rebellion of sundrie persons in this age. First of the Bishop of Rome that most ancient Rebell, who hath for many hundred yeeres taken vpon him an vsurped supremacy ouer all ciuill gouernment in the earth; which is the highest rebellion which euer the world hath heard of, seeing there is not a soule which must not bee subiect to the higher power. Ob. Yea but that place is meant of those that are to be subiect, but the Popes themselves are exempted. Ans. But besides that the text commandeth euery soule to bee subiect, it is made a note of Antichrist, to exalt himselfe aboue God, and all that is called God; that is, all Magistrates.

Ob. But they alleage the example of *Vzriah* the King, 2. Chron. 26. 20. who taking vpon him presumptuously the office of the Priest, *Azariah* the Priest resisted him, cast him out of the temple, and deposed him from his kingdom. Ans. *Azariah* resisted the King not by force, or violence, but by word onely and admonition, whereby hee caused him to depart the Temple: neither did he depose him from his gouernment; but being by God stricken suddenly with a leprosie, he was by the law shur out from the companie and societie of men, and so disabled to gouerne; although the right of it still belonged vnto him.

Ob. They alleage likewise the example of *Iehoiadab* the high Priest, who deposed Queene *Ataliab* from her kingdom, and set vp yong *Iosab* to be King, 2. Chron. 23. therefore the Pope hath authoritie to depose Kings and Emperours. Ans. *Iehoiadab* the high Priest was next to the King in blood, 2. Chro. 22. 11. and was one of the states of the land; who deposed her not alone, but by the common consent of all the states and Peeres of the land; as chap. 23. 1. 2. He indeede is chiefly named, because he was the chiefe of them in blood; neither did he set vp *Iosab*, but helped to maintaine his sight, which

was vsurped by *Ataliab*: in a word, he protected the right heire, but could not himselfe, nor did not dispose the kingdom vnto him. And of this kinde are all their allegations: which yeeld no patronage at all to that vsurped Pall authoritie, but euen the Pope himselfe ought to bee subiect to his Emperour, if hee would auoide his most iust title of a most vniust vsurper.

Vic. 2. Hence also may be obserued that the exemptio or immunitie of the Clergie from the authoritie of the Ciuill Magistrate is wicked, and a kinde of rebellion: and this is the condition of the whole Romane Clergie. Ob. They pleade that Kings and Princes of their bountie haue granted these priuiledges vnto them. Ans. The law of nature acknowledged a ciuill subiection: the law of God straitly enioyneth it, and no law of any man may offer violence, or derogate from either of these.

Thirdly, the Pope vsurping a power to free subiects from their alleageance, and their oath of obedience, hath been for many hundred yeeres a most wicked instrument of rebellion, as the kingdoms of Europe haue had too wofull experience of. If heré they say, the Pope may dispense with the lawes of kingdoms. I answer, were it so that he could dispense with humane lawes of Kings and Princes in their Countries and Prouinces, (which is grosse vsurpation) yet with what face dare he challenge to dispense with the lawes of God and nature?

Fourthly, wee see hence what we are to esteeme of the Romane Religion: namely, as of a Religion to bee abhorred, as are these seducers themselves, because it is cleane contrarie to Christian Religion: which teacheth to feare God and honour the King: but the Romane Religion pretendeth to teach men to feare God, but putteth downe the honour of the King: nay he that professeth that Religion, must swear the flat contrarie to the Kings honour.

Fifthly, wee are hence directed what to thinke of that oath of the supremacy vnto the Bishop of Rome, namely to be such a one as fighteth directly against the law of God and nature; seeing it giueth all ecclesiasticall gouernment vnto the Pope, which belongeth properly

properly to Kings and Princes in their seuerall dominions.

Sixthly, if euery man must be subiect to the power of the Magistrate for conscience sake, then all wandering beggars and rogues, that passe from place to place, being vnder no certaine Magistracie or Ministrie, nor ioyning themselves to any set societie in Church, or Common-wealth, are the plagues and banes of both, and are to bee taken as maine enemies of this ordinance of God: and seeing a most excellent law is prouided to restraine them, it is the part of euery good subiect or Christian to set themselves for the executing, strengthening and vpholding of the same.

And speake euill of them which are in authoritie. In these words the Apostle sheweth how these false teachers pull downe authoritie by their practise, as in the former they did by their iudgment: for when they cannot quite put downe all authoritie and Magistrates, they speake euill of them, and blaspheme those that exercise the same: that is (as the word signifieth) those that are in dignities and glories: for that is his meaning, when hee calleth Princes by the name of *Glories*. Here two things are to bee considered: first their sinne, [*speake euill*]; secondly, the amplification of their sinne, partly in this verse, and partly in the next. The sin is mentioned and condemned in Exod. 22.28. *Thou shalt not speake euill of the Rulers of thy people. Eccles. 10. Curse not the King, no not in thy heart, for the birds of the ayre shall bewray it.* Which sinne wee should be so farre from, as that wee should not receiue any accusation against any *Elder*, vnder two or three witnesses, 1. Timothy. 5. If we may not receiue slanders against Rulers, much lesse may we raise them.

Vic. 1. See here as in a glasse the common sinne of these daies, wherein the common practise, yea and table talke of men is the censure of the doings of the Magistrate, and the doctrine of the Minister. *Paul* when he called *Ananias* a painted wall; being reprooued, answered, that he knew him not to be the high Priest, for then he would not haue reproched him: that is, he acknowledged him not, but knew him rather to be an vsurper, which made him vse that

boldnes. Secondly, if a man may not speake euill of a Ruler, then much lesse may any priuate man take a sword in hand to take away the life of a Prince or Magistrate. *Dauid* knew that he was to succeed *Saul* in the kingdome, and that *Saul* sought his life daily, and yet his heart smote him when finding *Saul* at aduantage that he cut off but the lap of his garment, whereas he might haue as easily taken away his life; the ground of his griefe was, because hee was the *Lords annointed*. Where take notice of the spirit that leadeth and ruleth those Romish vassals, who are sent out into Christian lands with Commission to take away the liues of the Lords annointed ones, who will not stoope vnto that Antichristian tyranny. Instruments of Satan they are, inflamed by Diabolicall furie; fighting for their Babylon with the weapon of most monstrous and vnnaturall crueltie. Thirdly, we are on the contrarie taught hence to blesse our Magistrates, especially the Lords annointed ouer vs: as also other inferior Magistrates; who although their persons may bee meane, yet are vnder the supreme, as hee vnder God is a Steward and Deputie for our wealth. The Apostle *Paul* willett that prayers be made for all men, but especially for *Kings and Princes*; and those that are *under them in authority*, that they may lead a quiet and peaceable life in all godlinesse and honestie. *Jeremy* wiseth the people in captiuitie to pray for *Nebuchadnezzar* an Heathen King, that vnder him they might haue peace. Hence is that good order commended vnto vs, whereby in our publike prayers we make solemne mention of our lawfull Magistrates, testifying both our desire of their good, and our thankfulness for their gouernment.

Secondly, the amplification of their sinne standeth partly herein, that they speake euill of *Dignities, Glories, Maiesties*, that is, of those whom God hath adorned with these: in detracting and detaining from them their due honour.

It may bee here asked, why doth the Holie Ghost call Magistrates by the names of glorie and dignitie? Ans. For two causes: first, because the Lord hath set them in his owne roome and place, and accordingly honoureth them with titles

1. Sam. 24.

Romish vassals authorized to take away the liues of the Lords annointed ones, the lappes of whose garments they ought not to touch.

1. Tim. 2.1.

vultu dicitur
prosequitur.

Act. 23.5.

titles befitting the same. Psal. 82. 1. God standeth in the assembly of Gods, that is, of Magistrates; called Gods, not onely because he hath set the in his place; but also because they haue receiued a particular charge and commandement, and therewith a power of executing his own iudgements amongst men vpon earth as his deputies. 2. Chro. 19. 6. *They execute not the iudgements of man, but of the Lord.* Secondly, these titles are given them, because the Lord doth vually furnish them with worthie and peculiar gifts (though not alwaies of sanctification) yet of regiment and government to bee answerable to their former designement, as of wisdom, courage, zeale, &c. 1. Sam. 10. 9. when *Saul* was made King, the Lord gaue him such princely gifts, as it is said, *God gaue him another heart*, his heart was changed in regard of other gifts than formerly he had: so when *Dauid* was annoynted King, and when *Samuel* had powred the horne of oyle vpon his head, it is said, 1. Sam. 16. 13. that *the spirit of the Lord came vpon him*, which furnished him with gifts and graces both of regeneration and regiment also. In like manner the Lord tooke of the spirit of *Moses*, and put it on the seuentie Elders; Numb. 11. 17. whereby they were furnished with gifts of government, and enabled to beare rule, and iudge iustly as *Moses* was: such titles therefore as these, are not ascribed vnto them without iust cause. Yea, how can they be fitter called than *Glories*? seeing there is no greater glorie in earth than to supplie Gods roome, and to bee enabled with gifts for the sufficient discharge of it.

Hence learne, that it is lawfull for Princes to beare an outward pompe, in diet, buildings, costly apparell, and troopes of men, for they are dignities, and their dignitie being outward in regard of men, they may maintaine it by outward pompe, to procure more reuerence and awe of men therewnto. So

Ad. 25. 23. *Agrippa and Bernice came with great pompe and entred into the common hall:* which pompe is not there discommended, but rather approued, as by the circumstances of the text appeareth.

Secondly, Magistrates ought especially to honour God, because he especially honoureth them; this must they

doe by discountenancing and punishing vice, and by setting vp and maintaining true religion and vertue.

Thirdly, being in Gods place they are to execute iustice, without corruption or partialitie, in the face and feare of God. 2. Chro. 9. 7. *Seeing the iudgement is the Lords*, let the feare of God bee vpon you, take heede and doe it. Deut. 1. 17. *Ye shall haue no respect of persons in iudgement, but shall beare the small as well as the great: ye shall not feare the face of man, for the iudgement is Gods:* and herein stands a great part of their glorie.

Fourthly, we are in all lawfull things to yeeld free subiection and obedience vnto our Magistrates and gouernours, euen as vnto God himselte, whose roome they are in; which duty the child oweth also to his father, the seruant to his Master, because they also are set ouer them in Gods stead.

Fifthly, hence also is it lawfull for vs to giue to Princes the titles of Maiestie and Grace, because it hath pleased the holy Ghost to ascribe them vnto them, and by their titles to commend their persons and places vnto vs; yea and to furnish them with such gifts of Magistracie, as that they become not onely naked titles, but iust significations of the true honour which God hath graced them withall.

Vers. 9. *Yea Michael the Archangell when he strove against the Diuell, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but said: The Lord rebuke thee.*

IN this verse is laid downe another reason, amplifying their sin of these seducers, by a comparison from the greater to the lesse: and thus it standeth: *Michael* the Archangell durst not so much as raile on the Diuell himselte, much lesse may these vpon Magistrates who are Gods: and consequently their sinne is hainous, who dare open their mouthes to reuile Princes and Magistrates. Here one question is mooued, namely: whence the Apostle had this historie of the disputation betweene *Michael* and the Diuell, concerning the bodie of *Moses*, seeing it is not to bee found in the Scriptures? I answere, the substance of it is in the Scripture, although

though not the circumstances. For in Deut. 34. 6. is said, that *the Lord buried Moses, but no man knoweth of his sepulchre till this day.* There is the ground of the historie: the other particular concerning the contention of the Archangel and the Diuell, with this manner of rebuking, is not found in the old Testament. Quest. Where then had he this? Ans. Either from some booke then extant among the Jewes, which is not now to bee found: or else from some tradition which passed amōg the Jewes from hand to hand, as many things did: as that 2. Timot. 3. 8. where the Apostle saith, that *Sauus and Sambreus withstood Moses*; the historie of which is not found in the old Testament. *M. 1. 1. 1.*

Hence the Papists conclude, that the word written is not sufficient and perfect in and of it selfe, vnlesse the vwritten word be added vnto it, that is, that word which is giuen by tradition, both which (say they) make a perfect word, but neither is perfect or sufficient alone; grounding their opinion hence, that *Iude* alleageth an example out of a tradition which is not found in Scripture. But that is an hereticall doctrine and vtrue, seeing the perfection of a thing is not to bee measured by euery thing: that is wanting vnto it; but by the perfect end of it: for perfection is taken from the end. Whence I reason thus: If the written word be perfect and sufficient to the end to which it is ordained, it is euery way perfect. But it is perfect and sufficient to that end namely to the glorie of God in working out perfectly the faith & saluation of man: and is in nothing wanting for the achieving of this end, but sufficiently teacheth all things to be beleued and done, and giueth perfect direction concerning faith and manners. Ioh. 20. 31. *These things are written: that they might beleue, and beleuing might haue life through his name.* Rom. 15. 4. *Whosoever things are written, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope:* and therefore the word written is euery way most sufficient and absolutely perfect, and neede no addition or tradition to helpe forward this end.

Ob. This place is a tradition and not written, and many other true traditions were neuer written: besides that the

Church may make traditions. Ans. We grant many true traditions are not in Scripture, but such they are as a man may be ignorant of, and not prejudice his saluation. Again, the Church hath a power, and hath had priuiledge to make constitutions and lawes, which were to be knowne and receiued: but these are such as only concerne the orderly government of the Church, and are not necessarie to saluation.

¶ Ob. But some traditions are necessarie to saluation, which are not contained in the written word, and they alleage two: first, in Rom. 12. 6. that Gods word must be tried by the rule of faith, and so also by the same rule expounded. This rule of faith is nothing else (by their exposition) but a general consent in the hearts of all true Catholikes; together with the Pope assenting with them, which of necessitie wee must beleue; and yet (say they) it is not in the Scripture: and therefore some things must of necessitie bee beleued which are not in the Scripture. Ans. The rule of faith is not such a crooked rule as they would thrust vpon the world by their wicked exposition; but the right rule of faith is the plaine word of God; euery way absolutely directing in all points of faith and loue, 2. Thim. 3. 16. *Paul wisheth Timothy to keepe the true pattern of wholesome words in faith and loue:* which is nothing else but the testimony of Scripture, in points of faith and loue, comprised in the Decalogue and Apostles Creede. The rule of faith therefore in expounding Scripture is Scripture it selfe. The second thing necessarie by their doctrine to be beleued, not contained in Scripture, is, that the Canonical Scripture is Gods word: which truth is absolutely necessarie to saluation to be beleued, but cannot otherwise bee knowne or beleued but onely by the tradition of the Church. Ans. As euery other Arte and Science hath certaine principles of truth to proue all other precepts by: but themselves are to bee proued by none; so also hath Diuinity the chiefe of all other Sciences: of which kinde this is one principle; that Canonically Scripture is Gods word, which not granted, inferreth a destruction of all other diuine rules: this is a truth therefore confirmed, not a thing testified from some other,

other, but as a ground of it selfe. Secondly, in diuine matters faith goeth before knowledge, which in humane things is cleane contrarie: for if a man would know whether fire bee hot, let him put his hand vnto it, he shall haue experience of it, and then he shall beleue it: but in diuine things first a man giueth credit, and yeeleth consent to the word, and then hath experimentall knowledge: for although faith hath his knowledge, yet experimentall knowledge followeth faith. *Abraham* beleueu aboue hope, here faith went before knowledge: *Ioh. 7. 27.* If ye do the will of my Father, yee shall know whether the doctrine bee of God, nor no. Thus then we may conceiue it, the tenour of the word of God is this: *Thus saith the Lord.* If the question now be whether the Lord said thus or no: I answer, to beleue the Church herein before God is sacrifice: but herein we are first to yeeld assent vnto God, and then after this experimentall knowledge will follow, that Canonically Scripture is the word of God. Thirdly, wee know that Scripture is Gods word, by Scripture, and not by the Church: out of which being in humilitie taught and acquainted with the excellent matter of it and manner of writing, the end the glorie of God, and our owne saluation; wee cannot but haue sufficient perswasion of the author of it, and that it can proceede from none other but God himselfe. Thus notwithstanding the allegations of the aduersaries, the written word retaineth that perfection, which needeth no tradition to strengthen or further it in that end to which it is appointed. Now to the reason it selfe, amplifying this sence in this verse which containeth three points to be considered. First, the person that durst not raile. Secondly, the goodness of his cause, which was very iust, and yet he durst not raile vpon the Diuell himselfe. Thirdly, the manner of his speech: *The Lord rebuketh thee.*

The person that durst not raile was *Michael* the Archangell, whom some affirme to bee Christ himselfe: others, that he is some chiefe, arch and principall Angell; which opinion is more probable. For first, the Apostle speaketh of him as one in subiection, and standing in awe; not daring to breake the law of

God, for he durst not reuile the Diuell. Secondly, in *1. Thess. 4. 16.* The Lord Christ shall come to iudgement with the sound of a Trumpet, and the voyce of an Archangell; where is a plaine distinction betweene Christ who should come in the clowdes, and the Archangell. Thirdly, *Peter* explaineth it, speaking the same thing, and saith: *The Angels* giue not railing iudgement against them, *2. Pet. 2. 11.* It is more probable then that by *Michael* was meant a principall Angell, rather than Christ.

Doctr. First, from the person wee learne that there be distinctions and degrees of Angels; there bee Angels and an Archangell. Quest. Is there but one Archangell? Ans. The Scripture speaking of Archangels, useth alwaies the singular number, neuer mentioning more than one: and where the Scripture resoluech not, we are not to determine: yet I condemne not those who haue probably held that there are more than one. Secondly, wee haue here an example of Angellical meeknes and modestie, *Tit. 3. 1.* Put them in remembrance that they bee subiect to principallitie, and speake euill of no man; but *show all meeknes vnto all men:* the contrarie practise of railing, slandering, and obrecting is a propertie of the Diuell, whence he hath his name, *Reu. 12. 10.* the Accuser of the brethren: and the Adversarie, *2. Pet. 5. 8.* who is ever ready with one accusation or other to stand vp against euery man; the malicious man, whose malice caused him to stand vp against *Iob*, and falsely accuse him of hypocrisie vnto Gods own face. Let slanderers and backbiters of their brethren see hence whom they imitate, and most liugly resemble.

Secondly, consider the goodnesse of *Michaels* cause, which was this: It was the wil of God that *Moses* body should be buried in a secret place vnkown to any man, to prevent and auoid al occasion of superstition and Idolatrie among the Iewes. The Diuell on the contrarie would discouer it, that so the Israelites might fall to Idolatrie before it; herein the Archangell resisted him, and strove with him for the performance of the will of God and the maintenance of his true worship: and yet in this good cause *Michael* durst not reuile the Diuell himselfe. In this cause consider two things.

First,

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First, the fight and contention betweene Michael and the Diuell. Secondly, the cause and occasion of it about Moses bodie. In the former wee may obserue that there is a sharp and serious contention betweene good and bad Angels; in which the good Angels labour to defend all that are in Christ, against the rage and furie of the Diuell and his angels. As Psal. 34. 8. *The Angels of the Lord pitch their tents round about those that feare him.* And on the contrarie, the Diuell and wicked spirits cast about how to destroy the bodies and soules of men. 1. Pet. 5. *Our aduersarie the Diuell goeth about continually seeking whom he can deuoure.* This combat concerneth and is conuersant about either first the persons, or secondly the societies of men. The fight about the persons concerneth either infants, or men of yeres. First, for infants the Diuell seeketh how to spoyle and destroy them (especially those of elect and faithfull parents) in regard of their weaknes and tendernes both of minde and bodie: but the Angels of the Lord haue charge giuen the to defend them against this malice of Satan. As Psal. 91. 12. *They shall beare thee up in their armes, that is, they shall bee as nurces to beare them in their armes, preserving them from danger.* Mat. 18. 10. *Despise not one of these little ones: for their Angels alwaies bebold the face of my father which is in heauen.* Secondly, concerning men of yeres, the diuell and his angels strue to drive them out of their waies and callings, and to leade them into crooked paths; as he would haue had Christ to *hane leapt fro off the top of the pinnacle*, although he had an ordinarie way to go downe: and *hane made stones bread*: but the good Angels on the other side are giuen vs to keep vs in all our waies, Psal. 91. and so vnder the protection of the Almighty. The second strife, namely about societies, concerneth either first families, secondly Churches, or thirdly Common wealths; all which the Diuell striueth to ouerturne: as the good Angels to preserve and maintaine them. First, the Diuels endeavour is viterly to overthrow all families, of Christian men especially: he robbed Iob of all his substance, slew his seruants, and children: but the good Angels guard and defend them. Iacob had the *Angels of God defending him*

and his familie from the furie of Esau, Gen. 31. 1. Psal. 91. 10. when the plague and pestilence preuaileth against the vngodly, the good Angels keepe it off from *comming neere the tabernacles of the righteous.* Secondly, in Churches and congregations, the wicked Angels strue to corrupt the word, Sacraments, and all the Ministerie; or to make it fruitlesse, every way to their power hindring the good successe thereof. The Diuell offereth himselfe to bee a *lying spirit* in the mouth of all *Abab* Prophets. Zach. 3. 1. *He standeth at Iehosuah his right hand, to withstand him in his office. He soweth tares in the field where the good seede of the word is sowne,* Mat. 13. Hence are those false doctrines of *forbidding meates, and marriages, called the doctrine of diuels*, 1. Tim. 4. 1. He hindred Paul once or twice from his journey to the Thessal. to confirme them, 1. Thess. 2. 18. He raiseth persecution against the Church: for hee is said to *cast some of the Church at Smirna into prison*, Reu. 2. 10. The good Angels on the contrarie fight against them, for the good of the Church, the furtherance of the Gospell, and preservation of the true worship of God. The Law was giuen by their ministrie, Galat. 3. The tidings of saluation and the doctrine of the Gospell was first preached by Angels, Luk. 2. 9. The Angell brought Philip to instruct the Eunuch, Act. 8. 26. as also to baptise him, vers. 38. delivered Peter out of prison, Act. 12. 11. Thirdly, the wicked Angels seeke to supplant Common-wealths and kingdomes. Satan moued David to number the people, by which sinne he wasted 70000. of his people. The good Angels fight in their defence. The Angell told Daniel that hee fought against the Prince of the kingdom of Persia for the Jewes, Dan. 10. 13. The Angell smote of Zenecherib armie in one night, *an hundred fourscore and five thousand*, who were enemies to the Church, 2. King. 19. Ob. How can the Diuell thus furiously fight against persons and societies, seeing he was neuer scene, neither can this fight be perceiued of vs? Ans. As he is a spirit, so his fight is spirituall, not easily discerned by the eye of flesh: for we fight not against flesh and blood, but against principalities, and spirituall wickednes. Againe, he fighteth not onely in his owne

1. King. 21.

1. Eph. 6. 12.

owne person, but by his instruments and complices, whom hee daily raiseth up against the persons of men, and all humane societies: and this fight we may in part perceiue.

Vic. First, note hence the diligence of every beleuer, who haue the Angels, yea and as here the Archangels, to put themselves in garrison for their defence; for from Chail it is. Secondly, we are with all thankfulness to acknowledge Gods providence and protection especially in this land, whose peace and prosperitie hath bin so long established vnto our persons and societies, our families, Church and Common-wealth; whereas if Satā had might to his malice, not one of these should stand a moment. Thirdly, in all dangers our comfort must hence bee raised, that though Satāns crueltie bee neuer so great, yet we haue the guard and defence of the good Angels to keep vs in al our waies; and these are too many, and too strong for him, and all the power hee can raise against vs. Thus was *Elshars* seruant comforted: *There he more with vithan* against vs: the good Angels are more powerfull for our good, than the wicked are to harme and hurt vs. Fourthly, hence learne to make conscience of every sinne in thought, word, and deed: for admitting and committing any sin, wee treacherously turne against those that fight for our defence, and do what we can to grieve and drive them away from vs, and so put our selues in the power of Satān to bee led at his pleasure into sinne, as also into the dangers of it.

The second point in this cause of contention is, the occasion of it, namely, it was about *Moses* his bodie. *Adshars* would not suffer the Diuell to reueille where *Moses* bodie was laid, so to sow the seedes of Idolatrie, whereby Gods true worship might be ouerturned; for hee cared not for the bodie of *Moses*, but to bring in Idolatrie by meanes of it. Hence note that the wicked Angels fight not so much against the bodies of mē, as against their soules; nor contend so much to overthrow them in their outward estate, or to deprive them of their goods, meat, drink, &c. as in their inward, to wrest from them their spirituall things, namely Gods true worship, and the things and

meanes which lead to the maintaining and preserving of the same. We haue to fight against *principallities* and *powerts*, and *spirituall wickednes* in high places, Ephel. 6. 12. But it may as well be read in spirituall things; for therein bend they their principall forces. The drift of the diuell is to blinde the *minde* of Infidels, that the light of the glorious Gospell of Christ should not shine vpon them: 1 Cor. 4. 4. This same Serpent that beguiled *Eve* thorough his subtiltie, seeketh how to corrupt *our minde* from that simplicitie which is in Christ, 2 Cor. 11. 3.

Vic. First, we must keepe that which is committed vnto vs. 1 Tim. 6. 20. The treasure which God hath put into our hands is his true worship, sound doctrine, right vse of Sacraments: al which seeing Satān most desireth to breake off or corrupt, wee ought accordingly to strue how wee may preserve them to our selues, and haue them continued in their puritie to our posteritie. Secondly, in that Satān seeketh to deprive the soule of spirituall things, we must watch our graces, and become more vigilant in maintaining, and adding also vnto our knowledge, faith, loue, hope, and other our graces; seeing Satān will *asse* vs to make vs as chaffe, we must watch and pray that *our faith faile not*.

Thirdly, marke who is the author of Idolatrie, namely the diuell himselfe, and of that especiall part of it, which then he could not effect; but hath now obtained in that Idolatrous Church of Rome, namely, in worshipping of Images, stocks and stones, relikes of Saints, and of the wooden Crosse; yea armes, legges, hands, feet, and fingers of Martyrs: whence is al this but from the diuell himselfe, who for the same purpose would haue reueiled where *Moses* bodie was buried by God? Yea so farre haue they gone on in this delusion, that they are become spectacles of follie to the whole world; for if *Iohn Baptist* had had so many heads as the Papists brag of, he had been a monster of men: besides, though the Crosse wheron Christ was crucified was no greater than an ordinario man might beare; yet so many severall peeces thereof they pretend themselves to haue in severall places as would load a shippe. Ob. They say they had all these relikes by revelation from

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from heauen. **Ans.** These revelations are but diabolical illusions to maintaine Idolatrie: besides that holy (the word being a most perfect rule in all matters to bee believed or done) vnwritten revelations are no proofes of doctrine, but are lunny to be suspected.

The third thing in the verse is the manner of his speech, in which observe three things: first, what speech the Archangell would not vse: *He would not speake vild.* Secondly, what speech he vsed: *The Lord rebuke thee.* Thirdly, the reason or cause of both; because *he durst not speake euill.*

First of this cause, as being first in nature, which is said to bee feare. Now to know what kinde of feare it was, consider that there is a three-fold feare: first, from entire nature: secondly, from the corruption of nature: thirdly, from grace. The first is a naturall propertie, whereby the creature seeks to preserve it selfe, and to shunne danger: which feare is not finne in it selfe; for it was in Christ when he said his soule was *beauen* *uen vnto the death:* and, *if it be possible let this cup passe from me:* but this is not here meant. The second feare proceeding from corruption of nature in men and Angels, is that seruile feare when the creature feareth nothing but due and deserved punishment, the conscience being guiltie vnto it selfe and accusing for sinne; and the heart destitute of faith and loue of God; which

If it were present would cast out this slavish feare; which is no other than the feare euen of the Diuels themselves: *who beleeue and tremble,* Iam. 2. 19. but neither was this the feare of the Angell. The third feare is from grace, and it is a gift of the spirit of God (who therefore is called the spirit of feare) working in men and Angels a care to please, and a feare of displeasing God in all things: this is the feare here meant which was in the Angell. In which consider three things further: first, the beginning of it, which is faith euen in the Angels themselves; whereby they beleeue the power, justice, soueraignie, and Lordship of God over them; and that they must be subiect and obedient thereunto; but in man it is a falth, apprehending the merke and fauour of God reconciled by Christ: this feare in Angels and men therefore is the fruite of their falth. Secondly,

the propertie of it; which is to make the subject of it to feare the offence of God as the greatest euill in the world, to feare sinne properly, and first of all; because by it God is displeased; and in the next place it breedeth a feare of iudgement consequently, but not in the first place. *Psalm. 119. 12. My feet tremble for feare of thee, and I am afraid of thy iudgements.* This was the religious feare of David: first a feare of Gods offence, and then a standing in awe of his iudgements: thirdly, the use of it; which is to make man and Angel make conscience of sin. *Exod. 21. 17. It made the Midwives spare the Hebrew children;* it will not suffer the Angell hereto reuile the Diuell. The feare of God (saith *Salomon*) causeth to shunne euill way: yea it frameth to obedience, *Psalm. 133. 1. 2.* because it keepeth the heart from defiling it selfe. Our duty hence is to pray that the Lord would put into our hearts this religious feare, which may containe vs in awe of his Maiestie, and so keepe vs from offences, wherein wee may resemble this Angell: as also to be a *holp of life vnto vs,* not onely to escape the snares of death, but to quicken and prouoke vs in the wayes of life everlasting. Secondly, wee must auoide the sinne which the Angell was afraid of, namely the boldnes of sinning, especially in these daies wherein men aduenture and rush vpon sinne without feare or shame.

The second point herein is, what speech the Archangell would not vse, that is, *curst speaking, or railing iudgement.* Which to know what it is, observe the differences of iudgement; which is two-fold, either publique or priuate. Publique iudgement is when a man is called by God to iudge the creature; and this is two-fold: first of the Magistrate; secondly of the Minister. The Magistrate is called by God to seeke out the misdemeanours of men, and according to the offence is to pronounce a righteous sentence, euen to the taking away (if the cause require) of the temporall life it selfe. The Minister is also in the name of God to pronounce the curse of the law vpon vrepentant sinners; and the promise of the Gospell vnto the penitent. Secondly, priuate iudgement is, when one creature passeth iudgement against another,

Psalm. 133.

Provl. 1. 37

ther, without calling from God, but vpon priuace grudge, anger, stomacke, and reuenge; this is here called *railing iudgement*; and it is practised three waies: first, in speaking falsehoods and vntruths against others. Secondly, in speaking truths, but with intent of slander and detracting from the good name of others. Thirdly, in misconstruing mens sayings and doings to the worst part, when they may be taken in the better: this railing speech the Angell durst not vse.

Hence we learne to make conscience of this sinne of slander, reproching, and reuiling others, from which the Archangell abstained dealing euen with the Diuell himselfe: but many of vs who can viter the prouerbe, *That it is a shame to belie the Diuell*; are contented, yea and readie to belie, and detract from the children of God our brethren by this railing iudgement. Some will say, what may we neuer vse this kind of iudgement? Ans. Neuer, no not against the Diuell: but if wee would take vp iudgement against any creature, let it bee against our owne selues for our finnes; here we may passe sentence freely, and so escape the iudgement of God: as for others wee are to iudge by the iudgement of loue, which hopeth, speaketh, thinketh, and suspecteth the best, and couereth the worst, euen a multitude of finnes.

The third point is the speech which the Archangell vsed in these words: *The Lord rebuketh thee*. Which words are a forme of prayer, in which he commendeth and remitteth reuenge vnto God, desiring that the Lord, to whom iudgement belongeth, would restraine, correct and repay the Diuell for his malice. Here it may bee asked: what shall we doe when wee are wronged? Ans. Learne of the Angell not to requite and repay euill for euill, neither in action, speech, or affection; but leaue all reuenge vnto the Lord. *Zachariah* being stoned to death vniustly, desired no reuenge, but said: *The Lord see and requite it*. Christ himselfe being accused before *Pilate*, answered nothing; and when he died he prayed for those who crucified him, *Matth. 17*. Againe, when a man will needs reuenge himselfe of a wrong done against him, hee takes vpon him the person of the ac-

cuser, witness, Iudge, and executioner; which is against all iustice and equitie: besides that the Lord challengeth this as his own prerogative; *Reuenge is mine, and I will repay*.

Ob. But did not *Elihu* pray for fire from heauen in way of reuenge, whereby he destroyed his enemies? Ans. He did: but by instinct from God, which is as much as a commandement.

Ob. But Christ when he was smitten, said: *If I haue well said, why smitest thou me*. Ans. We must put a difference betweene lawfull defence of our selues in our good cause, and the offence of our aduersaries. Farre was Christ herein from reuenge, and so must we.

Ob. But this is hard and impossible vnto flesh and blood. Ans. Yea but we professe our selues to bee children of our Father in heauen, and therefore we are to haue more than flesh and blood in vs; euen that grace of God which carrieth beleeuers further in Christs schoole, than flesh and blood can leade them. Vse, Schollers and learned men that are to defend Gods cause and the truth of religion, yea euen against very heretikes, must abstaine from reuiling speeches; if wee be reuiled by the pen of the aduersarie, we must commit the iniurie to God. Secondly, people that goe to law with others, for most part herein offend, that they doe it in way of reuenge, and to wrecke their malice vpon their aduersarie; whereas the right vse of suite in law is only to defend a mans right, all reuenge laid aside. Thirdly, hence men of valour are taught not to take a challenge into the field, it is an honour not to accept of it, seeing reuenge is to bee left vnto God; let the wrong bee neuer so great. Fourthly, when men be at oddes and difference, it is not lawfull to chide, braule, contend, crie, and lift vp the voyce in threatnings, seeing all these are degrees and kindes of reuenge, which wee must leaue vnto God. *Qu.* What must a man doe that is to incounter with the Diuel, either by temptation, possession, or otherwise? Ans. Hee must follow the practise of the Archangel, euen sic to God by prayer, and intreate him to rebuke him. The like practise must be taken vp by those who are to deale with heretikes, who seeke the ouerthrow of religion: The Lord

Lord

Lord must be intreated to restrain the malice of the Diuell, that he may not in himselfe or instruments preuaile to corrupt or repress; much lesse suppress or supplant the truth.

Verf. 10. But these speake euill of those things which they know not, and whatsoeuer things they know naturally, as beasts which are without reason; in those things they corrupt themselves.

IN the former part of this verse is laid downe a third argument, which amplifieth the sinne of these deceiuers; thus framed: For a man to giue sentence, and condemne that which hee knoweth not, is a point of great iniustice and rashnes: But these men condemning Magistracie, condemne a thing they know not: and therefore are iustly accused of rashnes and iniustice. The like sinne of these seducers hath been too vsuall in all ages. In the daies of the Apostles themselves, the Gentiles accounted the doctrine of the Gospell but foolishnes: the Iewes, an offence; and yet neither of them knew what it was. The same rashnes is at this day to bee defcried in the Church of Rome, who haue denounced the sentence of excommunication against our Churches, and condemne the Protestants for heretikes, when the most of them neuer knew our doctrine, nor neuer heard what wee could say for our selues; yea most iniuriously they mistake vs in sundry maine points of doctrine; as when wee teach that workes doe not iustifie a man before God, they crie out and say we condemne all good workes. The same fault is exceeding rise amongst vs in these daies: for let a man make conscience of his waies and endeavour to please God, he is presently branded with names of reproch, by those whose tongues are nimble to speake euill of things they neuer knew; who are to know that a man cannot be too precise in keeping the commandments of God, and that themselves haue made a promise in Baptisme to walke in no other waies, and ought to renew the same so often as they come to the Lords table.

And whatsoeuer things they know naturally.] In the rest of this verse is set downe the third sinne of these decei-

uers, which is the sinne of intemperance, standing in the immoderate vse of meate and drinke, apparell, &c. Touching this sinne two things are propounded: first, the proper cause of it, that is naturall knowledge, in these words: *Whatsoeuer they know naturally.]* Secondly, the sinne it selfe, or the proper tie of it: *In those things they corrupt themselves.* The cause is, because they are guided with a naturall knowledge, like the brute beasts which are without reason. There be three kindes of knowledge incident vnto the creature; first, *naturall knowledge*, arising from the instinct of nature common to man and beast, and consisting in the senses of sight, taste, touching, &c. by the benefit whereof the beast it selfe can discern what is food: fit for it selfe, and what is not; what is profitable, and what is hurtfull and vnprofitable for it: vnto which is ioyned a naturall appetite, by the benefit of which the creature can chuse or refuse his food and waste in season. The second is *reasonable knowledge* proper to man, and is nothing else, but the light of vnderstanding, whereby he reacheth farre higher, and discerneth meate, drinke, apparell, and rest, to be Gods good gifts, and knoweth the ciuill vse of them; with the which is ioyned election of will, whereby hee can chuse or refuse the ciuill or vnciuill, honest, or dishonest vse of them. This knowledge is in all men, for euen the Gentiles themselves *doe by nature the things contained in the law*, Rom. 2. 14. that is, ciuilly and outwardly: thus many of the Heathen haue excelled in ciuill carriage, and practise of iustice, temperance, and other ciuill vertues. The third is *spirituall knowledge*, not proceeding either from naturall instinct, or reason it selfe; but from the enlightening of the spirit of God: and it hath sundrie fruits. First, it enableth men to know these things in their *right causes*, as that these gifts of meates, drinks, & such like proceed from God, not as he is the God of nature only; but as by grace in Christ he is our God, yea our Father, & so they become pledges of his speciall mercie; seeing they are now restored againe to the beleuer, hauing been formerly lost in Adams fall. Secondly, this knowledge causeth men to know them in the *due measure* of

of their goodnes and excellencie, rightly discerning them from spirituall blessings: so as the heart shall not be set vpon them in the first place, but vpon the other as of farre higher esteeme; yea they shall bee counted as dung in regard of these. Thirdly, it instructeth men in *the right vse* of them, namely when it worketh this perswasion in their hearts, that til their persons please God they can neuer vse them well; and then onely hee is pleased in their vse of these, when as their persons first please him. Qu. What is the thing then condemned in these seducers? Ans. The very sin condemned is, that in the vse of the creatures of God they are not guided by reasonable, much lesse this spirituall knowledge; but onely by nature, sense, and appetite, as the beast is, and no otherwise, which is the cause of all intemperance.

Hence note the proper cause of the abuse of all Gods blessings vnto couetousnes, pride, surfetting, drunkennes, and other sinnes of that kinde: namely, because though men haue by nature the vse of reason; yet in the vse of these things they lay it aside, and follow their own sense and appetite: so farre are they from being guided by that higher knowledge which is wrought by the spirit of God.

Secondly, from the reprehension we are taught to labor for spirituall knowledge, whereby we may be led into the right vse of these temporall things; for then and not before shall we vse them as pledges of Gods mercie in Christ vnto vs (as the beasts cannot) and shall hardly be drawne to their abuse in riot and intemperance, as these seducers were.

Thirdly, in that they are said to bee guided only, as the beast which is without reason, that is by nature, sense, and appetite: note the practise of the Diuell which is to keep men (if he can) in their naturall knowledge, and will not suffer them to attaine to that which is spirituall: yea and which is more, hee corrupteth also that naturall knowledge which men haue. A notable experience hereof we haue in the Church of Rome; which of a famous Church is become hereticall, and schismaticall; the reason of it is, because the Diuell hath turned all their religion and doctrine, into a

natural doctrine & religion: the maine points whereof are grounded vpon naturall reason, and the learning and Philosophie of the Heathen and Gentiles. As iustification by workes, merits, Purgatorie, with the rest. Others not a few amongst our selues also are deluded by this subtilty of Satan; who suffereth many men to liue ciuilly and honestly among their neighbours, but will not brooke that they rise any higher: they must content themselves to liue by naturall knowledge: Hence many men plead they know enough, namely to loue God aboue all, and their neighbour as themselves: and that God is mercifull, &c. which is nothing but a sleight of the Diuell still to hold them in their naturall knowledge, and so within his owne power.

The second point is the sinne it selfe, and propertie of it: *In those things they corrupt themselves.* This sin of intemperance causeth men in the abuse of meate, drinke, and apparell, to corrupt themselves: here then are two things to be spoken of, wherein the whole nature of intemperancie is sufficientlie comprised. First of the abuse of the creatures: secondly of his corruption that thus abuseth them. Concerning the former; the abuse of the creatures is foure waies: first, in *excesse*, when men vse them beyond their calling, habilitie, or that which nature requireth; *this maketh the heart beanie*: forbidden by Christ, Luk. 21.34. Secondly, in *curiositie*, when men are not content with ordinarie meate, drink, apparell; but deuise new fashions of apparell, and new kindes of waies of stirring vp and whetting of appetite. Thirdly, in *affection*, when men so addict themselves to meates and drinks, as they cannot bee without them. The Minister must not be one that loueth to sit at the wine, nor *giuen to wine*. The affection is here condemned, when he cannot sit without the pot at his elbow; for else it is indifferent, & for his health sake he may drinke a little wine. *Paul* willeth that the ioy in the creature bee as no ioy. Those also are reprobued that drinke not for strength, but *for drinke sake*: for although they neither are drunke nor surfet, yet this very affection is a sinne. Fourthly, in *time*, when these good creatures are vsed vnseasonably. Eccles. 10. 16. *Was he to the land whose*

1. Tim. 3. 3
1. Cor. 7. 30

Eccles. 10.
17.

Princes rise early to eate. A woe is also denounced against those, *that rise early to drinke wine.* *Isai. 5. 11.* that is, out of season. The rich man for that he was clad in purple, and fared deliciously every day, is branded with a note of intemperance, in not obseruing this distinction of times. These bee the waies whereby the creatures are abused.

The second point is, how intemperate persons in these things *corrupt themselves*: namely foure waies: first, in regard of their *bodies*, vpon which by their sin of intemperance they call sundrie sicknesses, diseases, yea and hasten their death. Secondly, they deface Gods *image*, making themselves worse than the beasts themselves. Thirdly, they destroy their *soules*; for no drunkard, or riotous person shal inherit heauen, *1. Cor. 3.* Fourthly, they overthrow their families in wasting their *substance*, to the maintaining of their intemperance, and so bring ruine to the places where they liue.

Vse. In these seducers we haue a glasse, wherein to behold the state of our daies and times; in which intemperance hath taken place not only in prophane houses, but euē in religious places, & where reformation is professed. A common practise it is to drinke with glasses, without feete, which must neuer rest; also by the bell, the die, the douzen, the yard, and other measures, & then vse Tabacco or other meanes to sharpen appetite still: an horrible sin exceeding this sin of these seducers themselves. Secondly, seeing intemperance bringeth iust corruption, and in the end destruction vpon the offenders, we must make conscience of sobrietie and temperance: this is the end of Gods grace which hath appeared, to teach vs to liue *soberly*, *Tit. 2. 12.* And whosoever cannot obtaine thus much of himselfe to deny the abuse of creatures, will neuer attaine to the denial of himselfe for Christ his sake, and is as yet a man of no religion.

But for the defending of this murdering sinne, some things are alleaged.

1. Ob. *Gen. 43. vlt. Joseph and his brethren did eate & drinke, and were drunke together.* *Hagge 1. 6.* The people are threatned to drinke, *but not to drunkenness*: wherefore drunkenness is not vlawfull; yea it is a curse to drinke and not to be drunke. Ans. These places may indeed be thus translated; but then drun-

kennes is taken two waies: first, for excess in drinking: of which the places alleaged speake not. Secondly, for libell or plentifull drinking, and this may bee done in a holie manner. So *Joseph* with his brethren eat and dranke liberally and plentifully; but not excessively: so the people were threatned in *Hagge* to drinke, but not to satietie and plentifulnes.

2. Ob. *Ioh. 2.* It is said the guests had well drunke; yet Christ turned water into wine still, and commaunded the Ministers to draw forth. Ans. This only sheweth what we may doe, namely, vse the creatures of God in plentifull and liberall manner, vpon such occasions as this; but iustifieth not intemperance, or excess in the vse of them.

3. Ob. It is an ancient rule, that in some olde and lingering diseases it is good to be drunke; therefore it is lawfull vpon some occasion to be drunke. Ans. This cannot be done in good conscience, being an vlawfull meanes to cure any disease, though old and vsed.

4. Ob. But some say they can drinke and neuer be drunke, they can beare more away than two or three. Ans. *Woe vnto them that are strong to drinke wine and strong drinke*; there is a curse of God against them who vse needlesse drinking, though they neuer surfet nor be drunke. Q. For what ends may we vse the creatures, and in what manner? Ans. The lawfull end of their vse is two-fold: first, for necessitie to preferue life and health; secondly, for our lawfull and honest delight. *Psal. 104. 14.* God giueth bread to strengthen the heart, and oyle also to make his countenance glad. Christ suffered a woman to powre a boxe of precious oyntment vpon his head: himself was at a feast in *Galeley* and forbad not the liberal vse of wine. Secondly, for the manner and measure we must knowe that one man cannot herein be a rule to another, one mans stomach and health craueth more, another lesse. But every man must obserue this rule of sobrietie: that he haue alwaies an eye to spirituall exercises; as praier, hearing of the word, meditation, as also to the workes and duties of his speciall calling; and so much as fitteth a man vnto these is his measure: and when a man by the creatures maketh himselfe heauie and unfit for these, he hath exceeded his measure. Veri,

No face is
so foule but
shall finde
some pain-
ter.

Verf. 11. *Woe vnto them, for they haue followed the way of Caue, and are cast away by the deceit of Balams wages, and perishe in the gain saying of Core.*

IN the former words of the verse, [*Woe vnto them*] is laid downe the conclusion of the principall argument of the Epistle, namely, that these seducers shall be destroyed: hauing taken vnto themselves libertie of sinning; which he hath already prooued by a particular enumeration of the sinnes, vnto which they were addicted: and further amplifieth that second part of the reason, by the reckoning vp of diuers other sinnes, both in this verse, and in the rest vnto the twentieth. First of the conclusion; [*Woe vnto them*.] Here first it may bee demaunded, why or how the Apostle dare pronounce such a peremptorie sentence against them, and that of everlasting condemnation; seeing the Archangell durst not passe iudgement, no not against the Diuell himselfe? Ans. There be two grounds of this practise: first, God giueth to all Prophets, Apostles and Ministers the power of the keyes; whereby they reaine and binde vp some mens sinnes to destruction, as also to remit and loose the sins of some others: in both which they pronounce iudgement generally. Secondly, God gaue yet a further power vnto Prophets and Apostles (which is denied now to ordinarie Ministers) whereby reuealing vnto them his speciall iudgements against particular persons, hee made them his instruments to pronounce these his iudgements against men, euen in particular. Thus *David*, Psal. 109. cursed particular persons. *Paul* curseth *Alexander* the Coppersmith, 2. Tim. 4. and Gal. 5. 12. *Would to God they were cut off that trouble you:* and by the same spirit of reuelation the Apostle discerned this woe most certainly to befall these seducers. Vse. Hence the Papists conclude, that Prophets, and Apostles, and consequently the Popes, may make laws to binde the conscience, because they haue power ouer it; it being lawfull for them to curse bodie and soule. Ans. A creature may bee cursed two waies: first, by imposing a curse and inflicting it vpon the bodie, soule, or con-

science: this is the peculiar curse of God, resting in his power alone, and is not committed to Prophets, Apostles, or Ministers; for it argueth such a power ouer the soule as may saue or destroy it. Secondly, by foretelling and pronouncing a curse to come, which God will inflict; and this is that which belongeth to Prophets, Apostles, and Ministers: but this argueth no power at all ouer the conscience. Secondly, some hence may conceiue that they haue warrant to curse other creatures, man or beast, seeing the Apostle vseth it. Ans. This practise of the Apostle (hauing an extraordinary spirit of reuelation) is no rule for any man, no not for the Minister ordinarily called. Our rule left vs by Christ is to *blesse, and not curse*, Mat. 5. 44. Rom. 12. 14. which must be vnderstood of particular persons, for otherwise the Minister hath authoritie to accurse impenitent sinners in generall; but not this or that particular person; no not in Gods cause: for he knowes not what shall be the future estate of this or that man in particular: much lesse may priuate men in priuate causes vse cursings or imprecations against others: which condemneth their wicked practise, who in their anger and impatience breake out into cursing of their childre, seruants, friends, yea or enemies; our contrary duty must be to *blesse*, as we are called vnto *blessing*. Thirdly, marke the Apostles disposition; they were themselves most meek in dealing with men, who called others vnto meeknes; their own patient minds were knowne vnto all men in all the matters of men: but when Gods glorie was called into question, and the saluation of men likely to be hindred, they lay aside their meekenes, and put on seueritie, and roughnes, their zeale in Gods matters would not admit such lenitie and patience, as towards men in mens matters they were willing to exercise. They had an *Apostolicall rod*, which in such cases they vsed against offenders. *Moses* the meekest man vpon the earth, when he saw the Israelites worship the golden Calfe, was so incensed with wrath, that hee brake the Tables which were in his hands, and tooke his sword, and together with the Leuites slew three thousand of them the same day, Exod. 32. 27. Christ himselfe though hee would not breake a

Christian meeknes must bee tempered with Christian zeale.

brused reede; yet dealing with the Scribes and Pharisees, who had corrupted the whole lawe, laded them with woes and curses, Matth. 23. *Paul*, who otherwise was all things to all men; yet when Gods glory was impaired by *Elymas* his withstanding of him, he strook him blinde: and cursed *Alexander* out of a rightly ordered and holie zeale: all which examples teach vs the like religious affection, that when Gods honor is in hazard, our zeale should be inflamed; when mans saluation is likely to be hindred, our meeknes must be for the time set aside, that the zeale of Gods house may euen consume vs, Psalm. 69. 9. as it did Christ himselfe when he saw his Fathers house dishonoured, and of a house of prayer made a denne of theeues, vnto whom we are daily to be conformed.

They haue followed the way of Caine. In these words the Apostle returneth to the former part of the reason, whereby he hath alreadie by three forenamed sinnes proued, that these seducers are they which take libertie to sinne; and vnto them addeth this fourth: That *they haue followed the way of Caine*. In which, first we will shew the meaning of the words; and then obserue the doctrines. In the former consider two things: first, what is the way of *Caine*: secondly, why they are said to walke in this way of *Caine*. The way of *Caine* is that course of life which *Caine* took vp to himself, in following the lusts of his owne heart against the will of God. It is described in Gen. 4. of which way there be seuen steps or degrees, but every one out of the right way. The first step was his *hypocrisie*: he worshipped God by offering sacrifice as *Abel* did, but his heart was not a beleeuing heart as *Abels* was; his worship was outward & ceremonious, but not in spirit and truth, for his heart was an *euill heart of vnbeleefe*. The second, his *hatred* of his owne, onely, and naturall brother, prosecuting him with wrath and indignation, testified by the casting downe of his countenance vpon him: the reason of all which was, *because his own works were euill, and his brothers good*, 1. Ioh. 3. 12. so as (his brothers offering being accepted, and his reiecte) he feared that *Abel* might get the birthright, and become the Priest, Prophet, and King in the familie, and

euery way (as he deserued) be preferred before him; for thus much is signified in these words, Genes. 4. 7. that if he did well, *Abels affection should bee subiect* vnto him, and he should hold his rule ouer him. The third, his *murder*, whereby hee slew his righteous brother. The fourth, his *lying* vnto God, saying, *he knew not* where his brother was, hauing slaine him, and extenuating his sinne, denied himselfe to be his *brothers keeper*. The fifth, his *desperation*, after that God had conuicted him and pronounced sentence against him: for being cursed for his sinne, he cutteth himselfe off from the mercie of God, in saying: *My punishment is greater than I am able to beare*. The sixth, his *securitie* and carelesnes, hee regardeth not his sinne, nor the conscience of it, but busieth himselfe in building a Citie, and calleth it after the name of his child: that seeing his name was not written in heauen, he might yet preserue his name and memorie in the earth. The seueneth and last, which was the highest step of his way, was his *prophanenes*; for from thenceforth he cast off, and contemned all the care and practise of Gods worship: which appeareth Gen. 4. 26. *Then men began to call vpon the name of the Lord*. Which wordes haue relation to the whole chapter going before concerning *Caine* and his posteritie, who had utterly reiecte the seruice of God, and betaken themselves to other affaires: *Caine* himselfe to his building; *Lamech* to his lust, being the first founder of Polygamie; for hee tooke vnto him two wiues: *Labal* to the framing and pitching of Tents: *Tubal* to Musicke: *Tubal Caine* to other curious works. But when *Enoch* was borne, then men began to affect better things, to call vpon the name of the Lord; then the true worship of God (formerly neglected) began to bee restored. This is the path wherein *Caine* walked.

The second point is, in what regard these seducers are said to follow *Cains* way, and that is in regard of all these seuen sinnes: but especially in the hatred and crueltie which he practised against his brother: for as he was bloodily, and maliciously minded towards his brother, though he gaue him good words, till he saw his time conuenient to execute his conceiued malice: so is it

it with these seducers, they may seeme for the season otherwise affected, yet indeed they carrie a hatefull affection to the Church of God, and against those also that endeuour in the building vp of the same.

Doct. Hence first note that the way of *Caine* is the high and broad way of the world. The Turks and Jews follow *Caines* footsteps in the profession and practise of all prophanenes, in that they denie and despise the Messias the Sonne of God, yea and persecute with a deadly hatred all Christians, and are neuer satisfied with the spilling of their blood. The way of the Papists also is the way of *Caine*, carrying within them the same heart towards Protestants, which *Caine* did towards *Abel*; without any conuiction of them either of heresie, or of wickednes; and (no otherwise than *Caine*) they now carrie themselves quietly and silently till opportunitie may serue them: which if it were offered, we should feele and haue fearefull experience of the fruits of a Cainish heart in them, as *Abel* did. Besides, the doctrine of the Romish Church teacheth the way of *Caine*, for it sheweth wholly in outward Ceremonies, borrowed partly from the Jewes, partly from the Heathen; yea it traineth vp men to bee hypocrites, because it is onely a dumbe and dead shew, without any power or life of godlines. Againe, it teacheth desperation, in that by it no man ought to be assured of his saluation (for that were presumption) as also that a man must satisfie the iustice of God for his sinnes, and can neuer obtaine pardon without confession of all his sinnes in the eare of the Priest. And to come neerer home euen among our selues, this way of *Caine* is not vnbeaten; our hypocrisie, lying, malice, but aboue all, our prophanenes will conuince vs hereof. Doe not men goe backward in religion, as those that shake off the waies of God? Is not the Gospell of farre lesse reckoning among vs, than it hath been heretofore? Is that wholsome doctrine not lesse respected now, than it was twentie yeeres agoe? and much lesse therefore obeyed? which is a manifest argument that *Caines* way is generally the beaten way of this age.

2. Doct. Secondly, wee must be warned to turne out of the way of *Caine*, into the waies of God. Qu. Which is the

way of God that wee may walke in it? Ans. It is altogether contrarie to the way of *Caine*: for first in Gods way is *sinceritie*. God is worshipped in the spirit, and not in hypocrisie. Secondly, *loue* of God and men, testified in word, and deede; opposed to *Caines* hatred. Thirdly, in Gods way is *faith*, which resteth vpon Gods mercie and prouidence, euen against feeling, both in life and death; opposed to *Caines* desperation. Fourthly, *wisdom*, whereby the heart is stirred vp to seeke Gods kingdome, peace of conscience, inward ioy, and in the second place for the things of this life. Fifthly, in Gods way is *faithfulness* and constancie, men that begin in the spirit end not in the flesh, but are faithful to the death: whereas the way of *Caine* is to begin with sacrifice, but end in prophanenes. This is the way of God in which we must walke: vsing all good means whereby wee may be both set and contained therein; especially the word preached and the Sacraments; which meanes the very Pharisee himselfe could acknowledge when he said to Christ, *Master thou teachest the way of God truly*. So the Prophet *Esay* saith: Ye shall heare a voyce behind you, saying, *This is the way, walk in it*: this voice is nothing but the voice of the spirit in the ministration of the word.

3. Doct. Thirdly, note what these seducers are blamed for, namely for two things: first, for making choise of *Caines* way: secondly, for walking and going on forward in it; which is a propertie of the wicked. It is true that the childe of God by the frailtie of the flesh may slip into *Caines* way, as *Dauid* did in slaying *Nriab*; but hee doth not stand, goe on, and keepe a course in that way, as the wicked doe, being branded to be such, as *stand in the way of sinners*, Psal. 1. We on the contrarie must preserue a care to recouer our selues out of the way of *Caine*, if at any time we shall be misled into it: that if we cannot keepe from al sinne, yet we may be kept from a course and trade in sinning. Let this Christian care preserue our paths in the waies of God, and returne vs vnto the obedience of his will, when through many weakneses and slips we often are turned aside: and the rather because *Caines* end attendeth *Caines* whole course; who was haunted with an euill

The way of Caine beaten in Poperie, as is seen in infinite causelesse massacres and cruell murders of Protestants.

and accusing conscience, whose sinne lay at the doore as a wilde beast readie to teare him, and pull out the throte of his soule: besides that he was accursedly cast from the presence and face of God; that howsoever hee was a Prince and mightie amongst men, yet he was a vagabond and runnagate on the face of the earth: which curses let them not looke to auoide whosoever will follow his way, no more than *Caine* himselfe could.

And are cast away by the deceit of Balaams wages. In these wordes is set downe the fifth sinne of these seducers: the meaning of which is first to bee knowne. *Cast away.* The word signifieth they are powred out, or powred away: which forme of speech is taken from water, the which distilleth not out of a vessell drop by drop; but is powred out in abundance, till so all is quickly spent. Whereby the Apostle would giue vs to vnderstand, that in the affection of their hearts they were violent, and euen carried headlong to commit their wickednesse. *By the deceit of Balaams wages:* that is, they are thus forcibly carried to doe euill vpon hope of wages; of which hope notwithstanding they are disappointed and defeated as *Balaam* was. So as this fifth sinne is *couetousnes*, propounded in a similitude or comparison, of which there are two branches: first, as *Balaam* was carried headlong to curse the people of God in hope of wages; so these wicked men vpon hope of reward are set to falsifie and corrupt the doctrine of the Prophets and Apostles. Secondly, as *Balaam* was deceiued and frustrated of the reward hoped for, as *Numb. 31. 8.* hee lost his reward, yea and after his life (for returning home hee was slaine by the Midianites) so shall these lose their reward which they expect, for falsifying that doctrine which they teach: And so much for the meaning. That which was the sinne of these seducers, is the sinne of these times of ours, wherein that prophesie of *Peter* is accomplished; where is foretold that false teachers should come in the latter times, *who through couetousnes*, with fained words should make merchandise of mens soules. *Quest.* But where shall we finde these couetous teachers? *Ans.* They are too easily found euery where, but espe-

2. Pet. 2. 3.

cially within the precincts of the church of Rome. The Bishop of Rome and the guides of that Church are the Archseducers, who through couetousnes make merchandise of mens soules, teaching first that a man must confesse all his sinnes, or else hee cannot be forgien; and when he hath reckoned vp all, hee must satisfie for them in that manner as they will prescribe: who commonlie enioyne men to bestow so much land, or such a summe or pension of money vpon this or that Church, or Abbey, that so they may buy out a pardon. By which wicked doctrine through couetousnes they haue (by encroching vpon Countries and kingdomes) enriched themselves, and purchased, or rather craftily conueyed to themselves the greatest part of the reuenues of all Europe. Secondly, they through couetousnes maintaine the distinction betweene mortall and veniall sinnes; betweene the fact and the punishment, and hold that the sinne may be remitted, but not the punishment: for which purpose the fire of hell is changed by them into a milder fire of Purgatorie, to bee suffered after this life; of which the Pope is Lord and King, indulgent to whom he please: especially to those that can pay well for the merits of others, or masses of their own. This painted fire hath a long time kept the fire of the Popes kitchin so bright burning, which if it should goe out, his state were shaken. Thirdly, through couetousnes they forbid many degrees of men from marriage, which God forbiddeth not, that so they may the oftner dispense with those degrees which themselves haue forbidden: for the more dispensations, the more wealth haue they coming in. And thus is their whole religion contriued and plotted for gaine, compacted of falsehood and couetousnes. So as *Peters* prediction is most fully accomplished in these Balaamites of Rome; but especially herein the Pope is become a second *Balaam*, in that as *Balaam* cursed Gods people for gaine; so to maintaine his owne pompe and state, by his Bulls and thunderbolts hath he assaied to curse euen Kings and Princes, and some whole kingdomes, yea all such as haue shaken off his intolerable Antichristian yoke. The same accusation may be iustly intended against ve-

The craftie conueyances of Popes detected.

The Pope a second Balaam.

rie many that professe godlinesse and true religion; for these be the last daies and perilous times, wherein men shall be louers of themselves, couetous, &c. 2.Tim. 3.2. Such as *Jeremy* complained of, Iere. 6.13. *From the least to the greatest every one is given to couetousnes; from the Prophet vnto the Priest they deale all falsely.* The vsuries, oppressions, iniustice, the common craft and customeable deceit in all trades, crie out of this sinne of couetousnes in all estates. But some will perhaps here say; Yea but you wrong Christians to charge them thus deeply with *Balaams* sinne, for they haue better things in them. Ans. But it is no iniustice, for *Balaam* had some as good things in him as many Christians: for when he was first solicited of *Balaak* to curse the people of God, he would not till he asked leave of God; and when God had denied him leave, he answered him that he would not go with him if hee would giue him his house full of gold and siluer. Further, he desired earnestly to die the death of the righteous, and that his end might be like his. *Indas* also had many good things in him, he left all to follow Christ; he became a preacher of the truth, none of the Disciples could accuse him, or could espie any thing in him, and yet was carried away with couetousnes: so let no man obiect the good things in many Christians, which I grant they may haue, and yet too eagerly hunt after the world, yea and be poured out also after filthie lucre no otherwise than *Balaam* was.

Now for the auoiding of this sinne, let vs obserue three things, which the Apostle admonisheth in the words. First, in that he saith they are poured out, we are giuen to vnderstand that the affection of couetousnes is a most violent headstrong affection, carrying a man headlong to sinne even against conscience, as it did *Balaam*: and causing him to powre out his heart vnto wickednes. *Achans* couetousnes could not be curbed, no not by Gods speciall commandement, the wedge of gold and the Babylonish garmēt did so sway with him. *Abab* was sicke of couetousnes, no physicke could recover him, but *Naboths* vineyard and life. *Indas* for thirtie peeces of siluer was carried against al sense to the betraying of his Master, and that after diuers admonitions. *Ananias* and

Saphira to saue but a little money, make no bones of lying vnto the holy Ghost. What is the cause of all treacheries, and those most cruell murders, of fathers, of mothers, of seruants, and strangers, but the couetous heart set vpon the bootie, saying to it selfe; by this fact, this house, that land, such a summe of money shall be mine? which obiect in the eye putteth out all the light of religion, reason, and sometimes of nature it selfe. Thus the heart is easily powdered out vnto euill, when as first it is possessed with couetousnes, which *Paul* calleth the roote of all euill.

Secondly, the Apostle would haue vs consider how hard a thing it is to be recovered from this sinne, seeing such a sinner is poured out and cast away by the deceit of it: and indeede little hope is there of the repentance of a couetous man, of whom Christ was bold to say, *that as easie it is for a Camell to goe thorough the eye of a needle, as a rich man to enter into heauen*: the reason is, because his couetous cares choke and hinder the word from taking place in his hart, and so hee frustrateth all meanes of his saluation. Againe, he hath renounced the true God, and set vp another god in his heart. The Idols in our Church are defaced and destroyed by the Magistrate; but the Diuell setteth vp Idols still in the hearts of men, which ought to bee Gods temples, even Riches the god of greedie men.

Thirdly, obserue that in Gods iust iudgement the couetous man is disappointed of his hope, his wages are the wages of deceitfulness: for either he achieueth not, or retaineth not the things expected, as in the former examples of *Achan*, who for the wedge lost his life with it; so neither *Abab* himselfe, nor his posteritie euer enioyed *Naboths* vineyard. *Indas* brought backe the thirtie peeces of siluer, and hanged himselfe. *Ananias* and *Saphira* desirous to keepe a part of their possession, lost with the possession both their liues: or else if hee retaine the bootie, and get and keepe also wealth fraudulently gotten and heaped vp by oppression; yet hauing the thing, he hath not the vse of it; his couetous heart keepeth the key of it, and locketh it from his comfortable vse: yea, and be it that he haue some vse of it, yet his gaine is small for which he loseth

Gods iustice against mans iniustice.

Couetousnes a violent and headie sin.

loth. 7.

loseth his soule: *Thou foole this night shal they fetch away thy soule.*

Vfe. We are all hence admonished, especially aged and rich persons, to beware of this dangerous sinne. It becometh Saints not to haue couerousnes once named among them, Ephel. 6. Our practise is to varnish it ouer with termes of thristines and good husbandrie, and the worst it heareth of vs is scarce a smal dislike: so as when wee speake of a wretched worldling, we say he is an honest man, but somewhat hard or worldly: so as this sinne is in no disgrace among the most, as it deserueth, being both so odious vnto God, and hurtfull vnto the sinner himselfe. But let vs consider first that it easily draweth a man vnto perdition, and enwrappeth him in the Diuels snare. 1. Tim. 6. 9. *Those that will be rich fall into many temptations and snares.* Wheresoeuer it ruleth, that man respecteth not commandement, reason, conscience, no nor common honestie it selfe. Secondly, wee professe our selues to be members of Christ, the sons and daughters of God; now such a base sinne becometh not such an high profession: for a Noble man or a Prince apparent to spend and trifle away his time in buying and selling pinnes and points were a madnes; what a base folie were it for vs that hope to bee heires of the kingdome of glorie to bee still poring on earth and earthly things? whose hearts and affections should be raised vp higher, and taken vp with heavenly meditations, vsing weanedly this world as though we vfed it not. Thirdly, Nature is contented with a little, and is surfettted with abundance: and yet grace is pleased with lesse: and therefore if we haue food and raiment for vs and ours, let vs bee *therewith contented*, 1. Tim. 6. 8. Qu. But what shall we doe then? doe not all men thus, and may not wee seeke wealth as others doe? Ans. The rule of the word must bee our direction herein, and not the manner of the world: and that aduise vs to make God our portion: which lesson God himselfe taught *Abraham*, Gen. 15. 1. *I am thy buckler, and thy exceeding great reward.* *Dauid* had learned this lesson, Psal. 16. *The Lord is my portion.* This is done by setting our loue, our ioy, our principall care, yea our hearts and affections vpon the Lord, as men doe vpon

their treasures. By which meanes if riches increase, our hearts shall not be set vpon them, for they are not our portion; and if we be pinched and pressed with aduersitie, want, or losses, yet shall we not be oppressed; for we want nothing but that we may well be without, and haue not as yet lost any part of our portion.

Further, in the phrase which the Apostle vseth; *They are poured away*, note a difference between the child of God, and a wicked man; when both of them are found in the same sinne, but the one powreth out himselfe to wickednes, giueth himselfe leaue to sin with full consent, without restraint, yea with greedines: the other sinneth with consent, but not full consent; for being regenerate hee is not all flesh as the wicked man, but partly, flesh, partly spirit: and therefore partly willet and consenteth to sin, partly nilleth & consenteth not, he is not powred out without restraint, as the other is, but at length recouereth himselfe by repentance, and obtaineth reconciliation with God. Secondly, we must beware of powring out our selues to wickednes, but rather with *Annab* powre out our soules before the Lord in humble confession of sinne, and petition for pardon, that so the Lord may powre forth his mercie vpon vs, and shed his loue abroad in our hearts. Thirdly, we may not content our selues with a few or some good things; for the hart may notwithstanding be powred forth to sinne, as *Balaam* and *Isdai*; but seeke carefully to haue our hearts truly seasoned with grace, with the loue and feare of God, which for the present will cause vs to decline euery euill way; yea to detest and hate euery sinne, and for time to come with a resolute and constant purpose, and endeour neuer to offend God againe: for otherwise a shew of some good things may often deceiue and delude vs, and wee may perish for all them, as *Balaam* did. Lastly, we are hence taught neuer to giue reines to our affections and desires, but curbe, crucifie and mortifie them carefully: for if once they get head, and bee yeelded vnto, they will not easily be subdued, nor suffer a mā quiet til he haue powred forth himself vnto all wickednes, and so brought him into the high way of perdition.

And

And are perished in the gainfaying of *Core*. In these words the Apostle laeth downe the sixth sinne of these seducers: to vnderstand the meaning whereof, consider two things: first the historie it selfe: secondly, the application of it. The historie is recorded in Numb. 16. wherein *Moses* mentioneth three things concerning *Corah*: first, the cause of his sinne, which was ambition and pride; for *Core* (being a *Leuite*) affected the Priesthood of *Aaron*: and *Dathan* and *Abiram* (being heads of the tribe of *Ruben*) strove to take the government of the people out of *Moses* his hand, who was appointed by God as King ouer the Israelites, Deut. 3. 5. Secondly, the sinne it selfe, namely in this their discontentment, they enterprised an insurrection against *Moses* and *Aaron*: they stood vp against them, contradicted and gainfayd them in their offices; and charged them first that they vsurped authoritie, and tooke too much vpon them, and lifted vp themselues aboue the congregation without the Lord, vers. 3. and therefore they would not obey *Moses* commaundement, vers. 12. and secondly, that *Moses* had dealt deceitfully with the people; and (onely in policie to make himselfe a King) had promised them a land flowing with milke and honey, whereas they saw no such matter: nay rather hee had brought them out of Egypt to destroy them in the wilderness, vers. 13. 14. Thirdly, their punishment for their sin, which was an horrible destruction vpon them, and their companie, being all of them partly swallowed vp of the earth; partly deuoured by fire from heauen, vers. 32. 33.

Secondly, the historie of *Corah*, *Dathan*, and *Abiram*, is applied to these false teachers by way of comparison, and they are compared in two things. First, as *Core* and his companie most ambitiously and proudly gainfayd *Moses* and *Aaron*; so doe these false teachers the doctrine of the Prophets and Apostles. Secondly, as they were destroyed for their such resistance; euen so shall these perish in their gainfaying of the truth. Thus the meaning of the words is made plaine. This Epistle was writte for a warning vnto the last times; euen vnto vs vpon whom the ends of the world are come: and therefore that

which is affirmed of these men, is verified in sundrie sorts of men in this age. For example: first, the Bishop of Rome is the next follower of *Core*: for looke as *Core* gainfayd *Moses* and *Aaron*, in regard of their lawfull authoritie: so doth the Pope gainfay Christian Kings and Princes, in struing to take out of their hands all their power and authoritie in causes Ecclesiastical within their owne dominions: nay herein he goeth beyond *Core*, in that hee vsurpeth that power ouer them which the Lord hath put into their owne hands, and so (being inuested in their own persons) most rightfully belongeth vnto themselves. Secondly, his shauelings, and Massepriests, not onely gainfay and contradict Christ in his doctrine; but also attempt to vsurpe his office, in offering a real and proper sacrifice of attonement for the sinnes of the quicke and dead: yea, and (wherein they skip *Core*) they take vpon them to become mediators betweene Christ and the Father, in praying the Father that he would accept the sacrifice of his Sonne, as hee did the sacrifice of *Abel*. Thirdly, of this sort are all Traytors and Rebels, either Priests or laymen, or other traiterously minded men at home or abroad, who (no otherwise than *Core*) gainfay the ordinance of God, and stand out in deniall or resistance of their lawfull and naturall Prince, whom the same punishment shall assuredly finde out, which consumed *Corah* and his companie in the end of their conspiracie. Fourthly, many amongst vs who profess the Gospel, yet walke in the gainfaying of *Core*, of who some wil openly say they care not what the Ministers speake; whatsoever it is they will withstand it: yea many wretched creatures who come to the Lords Table, will not sticke to say, that they hope to see the day when they shall be changed; which argueth them to be abettors in the wicked conspiracie of *Core*. Lastly, it were to bee wished that some of our students euen of Diuinitie, had not a spice of this sinne of *Core*: for within this fiftie or seuen yeeres, diuers haue addicted themselves to studie Popish writers, and Monkish discourses, despising in the meane time the writings of those famous instruments and cleere lights, whom the Lord raised vp for the raising and restoring of true religion;

The Pope
the forema
of Cores
companie.

ligion; such as *Luiber, Caluin, Bucer, Beza, Martyr, &c.* which argueth that their mindes are alienated from the sinceritie of the truth; because the writings of these (the soundest expositors of the Scriptures raised since the Apostles) are not sauourie vnto them; yea some can reuile these worthie lights themselves, which is a spice of *Care* his sinne.

2. Doctr. Secondly, hence wee are taught to beware of ambition, and studie to bee contented with that condition of life wherein God hath placed vs, not seeking things beyond our estate. *Dauid* would not meddle with things beyond his reach, *Psalm 133.1.1. Paul* had learned in every estate to bee contented, *2. Cor. 12.10* as well as to be exalted. Our first parents in the ambitious conceit of further highnes, fell from a most happie condition, and brought ruine vpon themselves; and vs their posteritic. The vertue of contentation is indeed necessarie for all men, but especially let students seeke it at the hands of God; and the rather, because that within these few yeeres diuers of them (not possessing the benefit of this vertue) being frustrated here of their expected preferments, which they thought were due to their gifts, haue departed away discontented, and haue growne to resolution in heresie, Papistrie, treason, and most desperate attempts. Now that euery man may learne to bee contented with his condition, be it better or worse, let him think well vpon these two considerations: first, that the present estate and condition of life, wherein euery man is set by God, is the best estate for him; health is best in time of health, and sickness in time of sickness; riches when they are enjoyed, povertie and want when the Lord changeth his hand: life whilst he liueth, yea and death it self is the best when as that change befallerh; and all this is because the Lord so ordereth and disposeth vnto euery man out of his wise providence, which wee for our parts must in all our thoughts be submitted vnto. Secondly, that in regard of our sinnes we are lesse than the least of Gods mercies; vnworthie to draw breath in the common ayre, or to tread vpon the earth: and therefore (being so vnworthie) if we haue but small & few blessings, wee may well content ourselves: for by our deserts wee cannot

challenge so much as wee haue. *Jacob* herein staied himselfe in his want that he was *unworthy of the least mercie of God*: the basest calling is too good for the best man, if hee looke at his desert. Ob. But euery man is preferred before me, and yet I deserue as well as they, or some of them. Ans. Herein content thy self, God hath called them to such condition; stay till he call thee: distract not thy thoughts herewith, but rest in his revealed will.

3. Doctr. Thirdly, it may seeme strange that *Care* & his companie should gainsay *Moses* and *Aaron*, and their authoritie, especially beholding all the miracles whereby their calling was confirmed, the one to be Prince, the other the high Priest; and yet we see it to be so for his affection had blinded his conscience: hee knew very well that they were called by God: he saw their whole religious course, the great miracles in their hands: but yet the disordered affections of his hart were they which blinded the vnderstanding of his minde. In like manner, men may marueile that so many learned Papists, otherwise so wise and prudent, should maintaine so many grosse errors, and heresies, and those against the foundation of religion: but the case is with them as it was with *Care*; for let them bee neuer so learned, graue, and wise, yet their wicked hearts and ambitious affections ouercast their iudgement and knowledge, and ouercarie them against conscience: yea and often reason it self: they reade the Bible the word of truth, but see not the truth therein contained, because the clowd of corrupt affections hath ouerspread and darkned their vnderstandings. Whence wee may learne, that if at any time wee would with fruite heare, reade, studie or learne the word of God, we must bring with vs not only quick vnderstandings, sharpe conceits, and firme memories, but honest hearts, calme and tempered affections: without which it shall bee with vs as with the Jewes, who saw indeed and yet percieued not.

Fourthly, here Magistrates and Ministers must learne, not to be discouraged if they be gainsaid and contradicted by such as *Care*, *Dauid*, and *Abraham*, who were great men in their Tribes; it was *Moses* and *Aaron* too. Christ himselfe was a rocke of offence, and many stumbled

Vnre-
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standing.

Philip. 4.

bled at him; he was made a wonder of men, and few of the great beleued his doctrine: yea few there were that did not gainsay it: it is not well with men when all men speake well of them; meeke *Moses* shall haue his patience tried by very many such in the world.

The worst
kind of
discontent-
ment is in
things con-
cerning
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uation.

Fifthly, Students especially of Diuinitie, must take heede of this spirit of contradiction and gainesaying, whereby no wholesome doctrine can easily please them; which was *Cores* sinne: and content themselves with that truth of doctrine, and those sound grounds of Diuinitie, which are propounded in the writings of those famous and excellent instruments aforenamed, who were the restorers of pure religion; preferring them before all Popish writers and corrupt postilliers (in whom a man shall meete with nothing sooner than error and vnfoundnes) and reading seriously their workes and writings, as the soundest and best grounds of Diuinitie, and expositions of the Scriptures, which haue been set out since the daies of the Apostles.

Sixthly, let inferiours hence learne obedience, and silent subiection vnto superiours; the seruant or subiect must not be a gainsaier, nay not an *answerer againe*, Tit. 3. This cutteth off all disputation betweene the Master and seruant, father and childe, prince and subiect: for the very appearance of *Cores* sinne must be auoided.

Seuenthly, *Cores* gainsaith both *Moses* and *Aaron*; the one in regard of his Magistracie, the other of his Priesthood. These two sinnes goe hand in hand: he that opposeth himself to *Moses*, despiseth *Aaron* also; he that honoreth not the King, feareth not God; he that careth not for the word, is not loyal to his Prince: a rebell to God, is a rebell to his Prince. Seeing then loyalty towards God and the King are so linkt together in themselves, let vs not sunder them, but rather conioyne them in our practise, as the Apostle hath coupled them in one precept, commanding vs to *fear God, and honour the King*.

Eightly, it may be here demanded, whether haue we done well in gainesaying and contradicting the Church of Rome, seeing our Church before the time of *K. Henry* the 8. was a member of that Church? Ans. When two are at strife

both are not be blamed, but the partie in whom the cause is conuicted to be: we haue indeede departed from them; but the cause of our departure was not in vs, but in themselves: we haue departed from them, as the Israelites by Gods commandement from the Tents of *Cores*: they haue first a long time gainesaid Christ, and therefore we haue well done to gainsay them: we are not therefore the schismatikes, neither blame worthy; but they in whom the cause of schisme is: no more than *Moses* was here to be blamed, the cause resting in *Cores*.

We haue
departed
from the
Papists as
the Israe-
lites from
the tents
of *Cores* by
Gods com-
mandement.
Numb. 16.
22.

Lastly, it will be asked, what did *Moses* all this while that he was gainesaid? Ans. He *fell on his face, and prayed vnto the Lord*. Wherein he became a fit president for vs in this land, who haue been aboute fourtie yeeres assaulted by Popish *Cores*, enemies and rebels, without and within vs: from whom we haue bin defended not so much by the sword, as by Gods protection, obtained by the prayers of his seruants: which teacheth vs for time to come to turne vs to this most ready course, of subduing all gain-saiers and enemies of our peace: for the direct way to discouer conspiracies, to subdue treasons, and rebels, and to purchase tranquillitie to a Church and land, is to commend the safetie thereof vnto the Lords fauourable protection, whose eyes are euer watchfull ouer his people. And thus much of *Cores* sinne.

The last point is their punishment: in which it may be asked how they perished? Ans. It is commonly thought that *Cores*, *Dathan* and *Abiram* were swallowed vp of the earth: but I take it, that all the men of *Cores*, al his substance and his Tents; *Dathan* also and *Abiram* were swallowed vp of the earth: but that *Cores* himselfe was burned with fire from heauen, with the 250. men that offered incense, vers. 35. for in the historie, Numb. 16. 27. 32. it is said that *Dathan* and *Abiram* and the men of *Cores* were swallowed vp; but *Cores* himselfe is not mentioned: so Deut. 11. 6. and Psal. 106. 17. In both which places *Dathan* and *Abiram* are said to be swallowed vp with their households; but in neither place is *Cores* mentioned. Secondly, *Dathan* and *Abiram* were in their Tents, and so were the men of *Cores* also,

Wofe-
ner reu-
sith Mo-
les de pi-
eth Aaron
also.

also, when the earth opened and swallowed them, vers. 17. But *Corah* and the two hundred and fiftie men were at the doore of the Tabernacle with their Censers, fire and incense, and were deuoured with fire from heauen, vers. 19. Ob. Num. 26. 10. The earth opened her mouth and swallowed them (that is, *Dathan* and *Abiram*) with *Core*. Ans. The learned expound that place not of *Core* person, but his substance & retinue.

Marke here the iust iudgement of God: *Corah* had abused himselfe (being a Leuite) his office, and those sacrifices which he offered by fire; and the Lord destroyed him by fire. The same was the dealing of God with *Nadab* and *Abihu*, Leuit. 10. 2. Looke in what things men sin and dishonour God, by those for the most part the Lord reuengeth himselfe vpon them; so men glorie in abusing the creatures of God, as meates, wine, and strong drink, the Lord in the meane time secretly turneth the same to their owne destruction; that those which are his good gifts and ordained for the preservation of nature, being by men abused, through Gods iust iudgement are turned to the choking and ouerturning of nature.

Secondly, hence learne the wise counsell of *Salomon*, Prou. 24. 22. *Ferre God, honour the King, and meddle not with the seditions*; or with them that make alterations. For although it be lawfull for a subject (being called) to shew his minde, what he thinketh meete for the Church or Common-wealth; yet for a private man to attempt vpon his owne head to alter any thing, standing by Gods and the Princes law, is no better than sedition, and is a branch of *Corah* his sinne.

Thirdly, although *Corah*, *Dathan* and *Abiram* are destroyed for this sinne, yet *Core*s children are not destroyed; but spared, Numb. 26. 11. God in iustice remembering his mercie, his care for the Ministerie was such as could not suffer the Leuites race to bee rooted out, but preserved for the vse of the Tabernacle. Let Gods care teach vs our dutie in this behalf, namely to applie our best endeouours for the maintaining and preserving the Schooles of learning, for the vse and seruice of the Church. Commendable hath been the care of many Kings and Princes in this behalf, whom

wee should imitate in preserving these seed-plots of the Ministerie: for herein they imitate the great King euen God himselfe.

Vers. 12. *These are spots in your feasts of loue, when they feast with you, without all feare feeding themselves.*

IN these words the Apostle setteth downe the seventh sin of these seducers: to know the meaning whereof the better, consider foure things: first, what is meant by *feasts of loue* and charitie. Ans. In the Primitiue Church it was a custome and manner to haue a feast before the Lords Supper, made by the Communicants; vnto which some brought hony, some bread, some wine, some milke, and euery one according to their abilitie contributing something thereunto. These were here meant and called *Loue-feasts*, because they were herein to testifie their mutuall loue among themselves; as also to the poore, who hereby were relieued; and to the Ministerie it selfe, which was by these feasts partly sustained. Secondly, what is meant where these seducers are called *spots in these feasts*, or rocks; for the word signifieth either, and more properly the latter; they are rocks, because as rocks are perceiued a farre off by the seafaring men: euen so the infection of these wicked men spreads it selfe very farre: and againe, as rockes are dangerous and troublesome to them; so are these as rockes and stumbling blockes to the weake, hindring them from the profitable progresse in godlines: they are also rightly called *spots*, because as a spot defaceth the countenance; so their presence is an eye sore & a disgrace vnto these Loue-feasts. The third thing is the cause why they are thus called: that is, because in these Loue-feasts they feede themselves: for laying aside all care of the poore, & of the Ministerie, for whose sake this contribution was made, they pampered and fed themselves, riotously wasting the goods of the Church. The fourth is the cause of this their riot [without feare] that is, because they haue cast off the feare of God and man. In these words therefore the Apostle chargeth these false teachers not only with intemperance in generall, but also with a special kind of riot in mispending and wasting

Note.

Private men may not attempt to controule publike constitutions.

wasting the contribution pertaining to the poores maintenance, and the sustaining of the Ministerie.

Vic. That which is spoken of these me, may be applied to these last times, wherein diuers men riotously abuse the goods specially prouided for the maintenance of the Ministerie and poore: as first the Romish Clergie, those Locusts that come soorth of the mouth of the beast; idle bellies, and slow backes, the most of which want learning, and are vnable to teach the people; yet see de themselves without feare, so as their eyes are swollen with fumes: wealth they want not, hauing craftily conueied vnto themselves the third part of the reuenues of Europe; but with it do nothing but pamper themselves. Secondly, such Patrones are here included as see de themselves with Church-livings, appointed for y relicuiing of the poore, and maintenance of the Ministerie: in such sort as Gods people cannot bee faithfully and sufficiently taught: they can bee content to depart from some ten pounds a yere to some vnable man, so as they may of the rest see de themselves without feare, or else (as some doe) serue their lusts, in mispending the Churches reuenues vpon Hawkes, Hounds, and other improfitable rauenous creatures. Thirdly, such Students whether Fellowes or Schollers of or in Colledges as mispend their time in idlenes, gaming, or other improfitable exercises, come also within the compasse of the Apostles reprehension, as feeders of themselves with that salarie or living which was giue for the maintenance of the Ministerie.

Here a question may be demanded; namely, whether those whom wee call lay men, hauing Church lands & livings impropriate vnto them, may bee said with these seducers to see de themselves without feare; or whether can any man impropriate any Church goods or livings, without sacriledge? Ans. The answer hereof is two-fold: first, though no good member of the Church can in good conscience seeke the harme and preiudice of the same; yet the plaine truth is, that the Church goods and lands may bee sometimes vpon some occasions alienated: the ground of which answer is this rule; namely, that the gouernours of the Church are to con-

tent themselves with things necessarie. For when the people had brought sufficient for the building of the tabernacle, *Moses* biddeth them bring no more, seeing (saith he) there is enough: so as when the Church hath too much and excesse (as the Romish Church & these Churches of Europe gotten by Masses, Purgatorie, Dirges, Sacrament of Penance, &c.) there may be admitted alienation and impropriation of Church goods and lands; but so as two conditions must be necessarily obserued: first, there must be iust cause: and that which is so alienated must bee employed to some good vse in the Church or Commonwealth; and this is foure waies: first in case of present necessitie; for tenths haue bin in some cases of necessity lawfully paid in way of tribute, and otherwise neither Church nor Commonwealth could haue been preserued. Secondly, in way of exchange when the alienation of some lands shall be rather more conuenient both to the Church it selfe, and to whom such lands are alienated. Thirdly, when as some great profit shal ensue vnto the Church and common-wealth: vpon which ground King *Henry* the 8th of famous memorie most iustly alienated most of y Church lands called Abbey lands; that Monks, Friars, Abbots, and such like idle Drones should neuer haue more footing in this our land. Fourthly, in way of reward: for Kings and Princes that are the Patrones & protectors of the Church may alienate Church lands (where there are excesse) vnto such as haue bin faithful in the defence of Church or Commonwealth; and that in way of requitall and reward of their seruice. The second condition is, that there must bee reserued a sufficient reliefe for the poore, and maintenance for an able Ministerie. Some there are which teach otherwise, and they reason thus: Tenths (say they) standing by Gods law are not to bee alienated: but the goods and lands of the Church stand chiefly in tenths, and therefore admit no alienation. Ans. In England tenths stand not by Gods laws, but by the positie lawes of the land; so as if it please the King he may appoint eights, or more or lesse as well as they: which if it were not so, no Minister were to meddle with the tenths of his Parish: for by Gods law tenths were

Exod. 30. 6.
7.

The Ro-
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brought to the storehouse of the over-seers, and distributed by them to the Levites, according as every man had neede; but the Levites themselves never meddled with the. Againe, if tithes stood now by the law of God, then the poore should have every third yeere all the tithes of the earth: for so it was among the Jewes while they stood in force by Gods law. Secondly, they object that in the Proverbs, chap. 20. 25. *It is a snare to devour tithes.* Ans. The place is to be understood of tithes then standing in force by Gods law, not of ours which stand by mans. Thirdly, they allege that some decrees were made in the Primitive Church, that the alienation of Church lands should become sacrilege. Ans. But those decrees concerned private persons who might not, nor may not on their owne heads impropriate the Church goods; as also they debarr'd the taking away of necessities from the Church, for then the Church was farre from that superfluitie which thence it hath obtained: so that for a lay man to hold lands impropriate, the former conditions observed, is no sacrilege. Now if the question be concerning the impropriations of Colledges, whether they lawfully hold them or no: then I answer, secondly, that I take it, they hold them by a more speciall right; for they being giuen at the first vnto the Church, they are not (being impropriate to Colledges) generally and wholie alienated from the Church; but remaine in this speciall vse of the Church for the maintaining of the Seminaries of it; without which the Church must needs decay: and this seemeth a sufficient cause of reserving vnto them this maintenance, so as care be had of the people and poore for their reliefe & instruction. Secondly, whereas the Primitive church first feasted, and then receiued the Lords Supper, wee note first the lawfulness of feasts, so as the poore be regarded, superfluitie and riot auoided, and the right end intended, which is the praise and glorie of God expressed in thankfulness for the abundance of his good blessings. So after the sacrifices & offerings Aaron and the Elders of Israel came to feast with Iethro before God, Exod. 18. 12. So Ezra. 8. Goe your waies, eate the fat, and drinke the sweete, and send part to them for whom

now is prepared; for this is the day of the Lord. Secondly, the Papists are deceived, who teach it necessarie to come to the Sacrament of the Supper fasting, for these feasted before it. Thirdly, in the Primitive Church, and in the Apostles daies, there was no priuate Masse in which one Priest should eate vp all alone; but there were feastings, which cannot bee performed by one man alone, but the whole congregation. Fourthly, hence wee may note the end of the Lords Supper to be the increase of our fellowship & communion with Christian men, as well as our vnion with God; and that wee are to come together in loue and Christian vnities for the testifying of which charitable affection, the ancient beleeuers in the Apostles daies had these feasts of loue before they came to the Lords table.

Further, in that these seducers are called *spots in these feasts* I note first that open offenders should be hindered and repelled from the Sacraments, being as spots in the face; which because they are blemishes, must bee washed away: so ought these by the censure of excommunication to be (vntill their repentance) cut off from the face of the congregation. Secondly, that every one that professeth the faith is not a true member of the Catholike Church, as the Papists erroneously hold; that let a man be what he will, if he profess the faith, it is sufficient to make him a member of the Catholique Church. Whereas open offenders are to be accounted as *spots*, which no man will say are true parts of the bodie, but blemishes to bee pared away, that their bodie may be the more perfect and entire.

Feeding themselves without feare. In Doctr. feasting we are to preserve feare within our hearts, which is two-fold: first of God, secondly of man. The former is scene Exod. 18. 12. The men of Israel feasted before the Lord. Iobes feare was, lest his sonnes should cast this feare of God out of their hearts in their feasting, and so offend God. The latter is prescribed Prou. 23. 1. 2. When thou sittest to meate before a Ruler, put the knife to thy throte, that is, bridle thine appetite; haue respect not to passe the limits of sobrietie, temperance, and moderation. And as wee are to eate

eat and drinke, so also to season all other our actions with the feare of God and men: which one grace would cut off many gracelesse practises every where reigning amongst men. But a speciall thing here aimed at, is, that we should neuer come to eat the Lords Supper without feare and reuerence: which because the Corinthians wanted, *Paul* complaineth that one came hungry, another drunke, and so prophaned that holy institution, 1. Cor. 11. 21. Ob. But in that place it seemeth *Paul* condemneth these Loue-seasts, which *Jude* here dispraiseth not, where hee saith, *every man eateth his supper before*, vers. 21. 22. Ans. These Loue-seasts were indifferent, and might bee vsed or not; *Paul* condemneth the great abuse of them in Corinth, because some were made by them drunke, and unfit for the Lords Supper, and the rich deceived the poore: but *Jude* commendeth them, because they were in other Churches rightly and religiously vsed.

Cloudes they are without water, carried about of windes.] These words containe the eighth and ninth finnes of these wicked men: which the better to know what they are, let vs a little consider the meaning of them. [*Cloudes they are without water.*] It pleaseth the Spirit of God in many places of the old Testament, to compare Prophets and Teachers vnto cloudes; and their doctrine vnto the dropping and distilling of the raine and sweet showers falling from these cloudes. So the Prophet *Ezechiel* is commanded to set his face towards the way of Teman, and drop his word toward the South, and his propheticie towards the Forrest. Deut. 32. 2. My doctrine shall drop as the raine, and my speech shall distill as the dew, as the shower vpon the herbes, and as the great raine vpon the grasse. Mich. 2. 7. and 11. The word translated * *propheticie*, signifieth properly to drop or distill: The reason of which comparison is rendred Isai. 55. 10. 11. Because *as the raine falleth vpon the earth, and returneth not in vaine, but moistneth it, and maketh it bring forth and bud, that it may giue seed to the sower, and bread to him that eateth:* so the word in the mouth of the Ministers returneth not void, but accomplisheth the Lords will, and prospereth in the thing where-to it is sent; in becomming the sauour

of life to the saluation of some, and of death vnto the death of them that perish. The words then standing vpon this similitude beare this sence; Though the propertie and vse of cloudes is to carrie water and raine for the vse of the earth, yet some cloudes are without water: euen so, though all Teachers ought to bee filled and fitted with store of wholesome doctrine, to powre it out for the vse of the Church; yet these seducers are vtterly destitute thereof. And againe, as those cloudes without water are light, and fitter for nothing than to be carried about with every winde: so these are altogether variable and vnconstant, carried about with every blast of strange doctrine. The former of these similitudes condemneth their sinne of barrennes and vnfruitfulness: the latter their ninth sinne of inconstancie and variableness.

Concerning the former, seeing that the Apostle taketh it for granted that the cloudes are naturally ordained, to containe water; it may be demanded how it can be conceiued that the cloudes about being heauie with water should not fall to the earth; seeing every heauie thing naturally descendeth and tendeth downward? Ans. The cloudes are heauie indeed; for euen the windes themselves (being by many degrees lighter than they) haue their weight, Job. 28. 25. No man therefore by wit or reason can resolue this doubt, but onely from the word of God: which teacheth that it is by vertue of Gods commandement giuen in the creation, that the cloudes fall not. Gen. 1. 6. *Let the firmament separate the waters from the waters:* by force of which commanding word, the water hangeth in the cloudes, and the cloudes in the ayre, and need no other supporters. *Iob* setting out the Maiestie and greatnes of God in his works, here be- ginneth; That he hangeth the earth vpon nothing, he bindeth the waters in the cloudes, and the cloud is not broken vnder them. Philosophie is too defectiue to yeeld the true reason of this great worke of God, which commonly attributeth too much to nature, and too little to the God of nature; whose prouidence and power is herein to be acknowledged, in that by his word he ordereth all his creatures, vnto which he speaketh the word and they obey.

Secondly, hence wee learne to conceiue the right meaning of that place, Gen. 1. 7. *Let the firmament separate the waters that be beneath, from the waters that be aboue.* By the *firmament* is meant the ayre, or the distance betweene the earth and the starrie skie: by the *waters vnder this firmament* are meant the seas and floods; and the *waters aboue*, are the watric clowdes, which are diuided by the firmament or ayre in which wee breathe, called the firmament of heaue: for it is the lowest of the three heauens, which the Scripture maketh mention of, reaching to the starres; the second being the starrie heauen, the third being the heauen of heauens, the seate of God, where hee reuealeth his glorie to his Saints and Angels. Those then are deceiued who out of this place dreame of a watric heauen aboue the starres.

Ioh. 4.
Clowdes
without
water keep
Gods field
fruitlesse
and barren.

Now further in that these seducers are called *Clowdes without water*, because they are destitute of wholesome doctrine; wee learne first that Ministers ought to bee such as are able to teach wholesome and sound doctrine, 1. Tim. 3. 2. Malach. 2. 7. *The Priests lips should preserve knowledge:* otherwise they are as clowdes without water, keeping the field of God barren & fruitlesse: which abilitie supposeth, yea and imposeth the performance of diligence herein; or else whether they haue knowledge or not, they come vnder the rank of them whom Esay 56. 10. calleth *dumbe dogs*; which cannot, or doe not barke. In former ages I grant indeede there were readers appointed in the Church, who could not otherwise teach: but yet none were called for Teachers into the Church, but such as had this abilitie of watering Gods church by doctrine more or lesse, vntill heresie and schisme came in. Secondly, Ministers ought so to teach as they drop and instill the graces of faith, repentance, and obedience into the hearts of the hearers: euen as the clowds drop water vpon the drie earth which sinketh into the same. This was *Pauls* desire to see the Romanes, that he might bestow some spirituall grace vpon them, Rom. 1. 11. This is the right handling and diuiding of the word, when men shew not words but power, 1. Cor. 4. 14. That Teacher sheweth learning that sheweth men Christ, and can bee a meane to distill Gods graces in-

to their soules: let this be the scope of those who are set apart vnto this holy Ministrie; else shall they be as vnprofitable as clowdes which containe no water in them at all. Thirdly, if the Ministers must be as clowdes hauing water in them; then must the people be as drie ground, not in regard of barrennes, but of thirst and desire after these drops & dewes of grace distilling from the Ministerie. Psal. 143. 6. *My soule desireth after thee, euen as the thiristie land:* vnto which disposition wee are to perserue two things within vs: first, look as in drie land parcht with the beate of the Sunne, there is a great want of moisture; so in our soules must bee retained a sense of the want of the graces of God, with an heartie sorrow for our want. Our hearts must bee perswaded that in vs, and of our selues there is no good thing, that God can take delight in: yea and the grieue conceiued must not bee small, but wee must seele out selues euen dried and parched with the heate of his wrath due vnto our sinnes, vntill these sweete waters flowing from vnder the threshold of the Sanctuarie haue graciously refreshed vs. *Mary* saith, that God *filleth the hungrie with good things*: by the *hungrie* are meant those, who seele themselves voide of grace, yea as it were pined and starued for want of it. Christ telleth the woman of Canaan that he came to the *lost sheep of the house of Israel*: that is, hee that knoweth himselfe not a wading sheep, but quite lost, euen in the lions paw ready to be deuoured: such doth Christ take vpon his necke, and like a good shepherd bring backe to his fold. For hee was sent to preach the acceptable yeere; not to the mightie and states of the world, but to *prisoners and captiues*, that is, such as could grieve and mourne for their captiuitie. Secondly, as drie land parched with drought gapeth and openeth it selfe wide, as if it would swallow vp the clowdes for raine: so must our hearts perserue within them an earnest appetite, and insatiable desire after Christ and his merits, aboue all the things in the world: more hungry after him, than after wealth, gold, siluer, honours, health, or whatsoeuer is delightful and highest prized among the sonnes of men. And this will follow of the former; for if wee bee once at the point,

Men must
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Luk. 1. 13.

Mat. 17. 34.

point, that wee are out of all conceit of our owne goodnes, we will seeke earnestly for it at the hands of him who is the fountaine of al goodnes: if we seele our spirituall pouertie once, we cannot but couetously hunt after those true treasures which onely enrich our soules to all eternitie. The woman of Samaria did but prattle with Christ til he had told her of her sinne, and of her husbands: and that he which was now her husband was none of hers: then could she humble her selfe, and confesse him to bee a Prophet, and quickly after came to acknowledge him the Messiah, and al her cauelling was laid aside: so till we be humbled we doe but cauel at the word, and receiue it not as drie land doth the showers which fall; but let the heart once bee touched, it is turned presently vpside down, and we are become other manner of men than before.

The ninth sinne blamed in these seducers is, that they are inconstant and vnsstable, carried like light cloudes with the windes of strange doctrine: whence Teachers must learne to hold constantly the doctrine of saluation, Titus 1.9. *holding fast the faithfull word*: people also must not reuolt or depart from it, nay not bee vnsstable, or soone removed to another Gospel. Eph. 4.14. Be no more children *wauering and carried about* with euery wind of doctrine: but both Teachers and hearers must beware least we (being by Gods blessing freed from the spiritual Egypt, where we were many hundred yecres detained) now after fourtie yecres and moe, looke backe again, and fall from that faith into which we haue been baptised.

Corrupt trees and without fruit, & twice dead and plucked vp by the roots. In these words is the tenth sinne of these seducers set down, and that is their *incurable hypocrisie*; illustrated and amplified by a comparison or similitude, from bad and barren trees: containing foure steps or degrees of naughtines, every one worse than other. The first step, they are *corrupt trees*; which must be vnderstood not in regard of their substance, but in regard of their corrupt fruits: for the word translated *corrupt*, properly is applied to trees that beare no fruit, but in the fall of the leafe, which with the leaues fall off, being neglected and

wither away, neuer coming to any good or gathering. The second degree, they are *without fruits*: which words are a correction of the former; for they are not onely without good fruit, but vterly destitute of any fruit at all. Thirdly, *they are twice dead*: that is, certainly dead, hopelesse of any fruit. Fourthly, *they are plucked vp by the roots*, that is, vterly without hope, not of fruit, but of life it selfe; they are past liuing, and much more past fruit. This similitude then chargeth these seducers (to whom it is fitly applied) first, that al their workes are but hypocriticall. Secondly, that they are vterly destitute of all good workes, which truly are good. Thirdly, that they haue no heauely and spirituall life or sappe in them. And fourthly, that they are out of Christ, not rooted in him, but plucked vp: and therefore they are most hopelesse of euer bearing fruit vnto life, being proceeded so farre in the high way vnto perdition. So much of the meaning.

Doct. In that these false teachers are iustly condemned for this sinne of being *corrupt trees without fruits*: wee on the contrarie must strue to become good trees of Gods delight; Isai. 5.7. Iudah is the *plant of my delight*: trees of righteousness; Isai. 60. 21. *The planting of the Lord*, laden with the fruites of righteousness: which that we may be, foure things are required of vs: first, that we be well rooted: secondly, that wee liue in the roote: thirdly, that wee beare fruit: fourthly, that wee beare good fruit.

First we must be rooted. In this rooting two things are required: first, there must bee a roote: this roote is Christ, Ioh. 15. 1. He is the vine, wee the branches. Rom. 5. 6. If wee bee *planted* into him, Col. 2. 7. rooted in him. Here wee must consider Christ not as God alone, or man alone, or the Son of God alone, but as God-man; as God made man; as an Immanuel, God with vs, euen our Mediatour and Redeemer. Thus he is our roote, in whom are *hid the treasures of graces*, Col. 2. 3. and of whose *fullnes we all receiue grace for grace*, Ioh. 1. 16. The second thing in this rooting is ingrafting: for trees of righteousness grow not by nature. Psalm. 1. A good man is as a *tree planted*: for by nature the best men are but wilde oliues, and

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round,
ot in bar-
mnes, but
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their
first after
drops
grace.

at. 1. 13.

Gal. 1. 6.

at. 17. 34.

Beware of
looking be-
hinde thee
toward So-
dom, out of
which thou
art elca-
ped.

Wilde oliues
must.

must be transplanted from the first *Adam* into the second. The author of this ingrafting is God himselfe, who doth it by two actions: first, he giueth Christ truly and really in the word and Sacraments, not out of the word, but in and by it. So 1. Cor. 3. *Paul planteth, Apollo watereth*; that is, God by their ministrie ingrafted the Corinthians into Christ. Secondly, when on his part hee giueth Christ, hee giueth also a power to the beleuer to apprehend him, and receiue him with his merits vnto saluation, and that by the only hand of faith. Ob. But this can bee no ingrafting, seeing Christ is in heauen, we are on earth. Ans. It is not indeede a naturall ingrafting, which cannot be but by the fit applying of two bodies one to the other, but spirituell, yet as sure and as straight as that is. We see in nature, the minde is present and ioyned with the thing it thinketh of, although it be distant many thousand miles: if this can bee true in nature, then much more in faith which is a worke supernaturall, and far about the reach of nature. Againe, a man hath land giuen him in Spaine, Turkie, or America, many thousand miles off him, he was neuer at it, he neuer saw it, and yet is truly the Lord of it, and may say of it, it is his owne, by vertue of the donation. Euen so God in his word giueth Christ and his merits to the beleuer, who as he hath receiued him by faith, so he retaineth him by grace: by vertue of which donation, and acceptation, a man may as truly say, Christ is his, as though he were now in heauen already with him; yea so firme and certaine is this ingrafting, that it once being made can neuer be dissolued, but is euermore lasting: for the root liuing and abiding for euer, so also doe the branches, being set into the same, and that by the hand of the *good husbandman* God himselfe.

Ioh 15. 1.

The second thing required in a tree of righteousness is *life*, which is not the naturall life of other plants, but spirituell and eternall; for eternall life be- ginneth euen in this life. Galath. 2. 20. *Now I liue, yet not I now, but Christ li- ueth in me*, and this life is by the faith in the Son of God, and then wrought in vs, when the *same minde* which was in Christ whilst hee was vpon earth is also in vs, Philip. 2. 5. for hee conueyeth

his owne disposition into his members in part, who are daily made comfort- able vnto him: of which conformitie the Apostle maketh two parts, Rom. 8. 6. First, a conformitie vnto him in *his death*; that looke as he *died for sinne*, so ought his members *vnto sin*: and as he by his death subdued sinne, and obtai- ned victorie ouer it; so ought they dai- ly to be nibbling in the abolishing, and mortifying of that sinne which *presseth them downe*, and hangeth so fast vpon them, vntill the day of their full con- quest and finall deliuerance. Secondly, a conformitie vnto him in his *Resurre- ction*; that as he rose againe from the graue, so should they from the graue of their sinnes: and as hee rose to liue for euer, so ought they by vertue of his re- surrection to liue to God in newnes of life, as those that looke to liue foreuer with him. Thirdly, the tree of righte- ousnesse must bring forth frutes, to testifie the life of it, called Galath. 5. 22. *frutes of the spirit*, and there reckoned vp; *Love, peace, ioy, long suffering, genti- nes, goodnes, faith, meeknes, temperance*. Phil. 1. 11. *Paul prayeth* that the Philip- pians might be filled with the *frutes of righteousness*, that is, the duties of the Morall law contained in the first and se- cond Table. Fourthly, a tree of righte- ousnes must bring forth good frutes, such as are pleasing vnto God. Quest. How shall a Christian bring forth good frutes? Ans. First, good fruit must come from a good heart, an heart penitent, and truly turned to God. Mat. 3. *Bring forth frutes worthy amendment of life*. 1. Timot. 1. 5. *Love out of a pure heart*. Secondly, it must be brought forth with intention, will, purpose, and endeavour to obey God in his commandments, which the heart must respect. Thirdly, the end of this fruite must be the glorie of God, not seeking our selues but Gods honour. In Leuit. 19. 23. God re- quireth that the trees should bee cir- cumcised, which was thus performed: The three first yeeres the fruite was to be cast, or fall away; the fourth it was to bee dedicated to the Lord, and the fifth yeere the Israelites might eate of the fruite: euen so wee must first cast a- way in respect of our selues our frutes, and dedicate them vnto the Lord, so he shall taste of them with delight and not before. Fourthly, it must bee brought forth

Trees of righteou- nes must be circumcised their harts, seeing trees were to be cir- cumcised by the law.

soorth to the good of others; as trees beare fruites not for themselves, but for men: so our fruites must bee intended not so much for our priuate good, as the common good of the Church and Common-wealth.

Doct. 2. Seeing the faithfull are not such corrupt trees, but of Gods owne planting, they haue here first a ground of comfort in the middest of sorrow; sickness, yea and death it selfe; for being ingrafted into Christ, the whole man is preserued safe & sound in him: yea the dying bodie, nay the dead bodie, and that which is rotting in the graue is planted into him, and is to liue againe in him who alwaies liueth, and will raise it to life eternall at the last day. Trees in winter are dead to mans sense; yet because the rootes of them liue, and haue in them sappe and moisture, in the spring they shall bud, blossom, and beare fruit againe: euen so the rotten body at the time of refreshing shall reuiue againe and become a glorious plant, putting off mortalitie and corruption, no more to be subiect therunto againe, than the roote into which they are set; who hath for his members chased them away. Secondly, seeing we must be planted, and cannot attaine this growth by nature: we must detest, and abhorre our selues in dust and ashes, renounce, and bewaile our naturall condition, and be at no rest till wee feeble our selues set into Christ, by liuing the life of the Sonne of God: *For knowe we not that Christ liueth in vs, except we be reprobate?* Thirdly, our Church hath herein resembled Iudah; hauing been for many yeres a plant of Gods delight, who hath hedged and fenced it by his fauourable protection: but many, yea the most branches are barren, bearing no fruit; others beare lesse fruit than they haue done, being withered and fallen back: what will be (thinke we) the end hereof? Surely the axe being alreadie laid to the roote of the tree, shall cut downe whatsoever branches beare not soorth good fruit, and they shall be cast into the fire. It standeth vs then in hand to become more fruitfull before we be cut downe. Fourthly, hence let every man learne subiection vnto God in all his crosses and afflictions; wee are trees or branches at least, of the Vine, the Father

is the husbandman, and looke as the husbandman loppeth, curteth & pruneth yea and almost cutteth downe his trees to make them more fruitfull: so dealeth the Lord with his children; who therein are to rest well contented; for he chasteneth them for their good; that although no chastisement seemeth *joyous for the present*, yet it bringeth afterward the pleasant fruites of righteousness to those that are exercised thereby.

Twice dead and plucked vp. Some hence gather this, that wee are once dead in *Adam* by originall sinne; and secondly after regeneration or ingrafting into Christ by some grievous sinne wounding the conscience to death: and hence conclude that a man regenerate may die againe, and fall from grace: vrging for their purpose that in Rom. 11. 20. *Through vnbeleefe they were broken off, and thou standest by faith; be not high minded but feare.* But this cannot be so vnderstood: for by *twice dead*, is meant dead certainly; or *dead twice*, once in *Adam* by originall sinne, and the second time dead by their owne actuall sinne. As for that place in Rom. 11. I answered, there are two kindes of planting: first outward: secondly inward. The outward is when God giueth the word vnto a people with other his ordinances, and they publickly professe it. The inward is when God giueth true faith, whereby men are set into Christ. Now the Iewes whom the Apostle speaketh of, were implanted by the former onely, and therefore might be broken off: the other is euermore lasting. 1. Ioh. 2. 19. *They went out from vs, but were not of vs: for if they had been of vs, they should haue continued with vs.* Further, where it is said, *Plucked vp.* hence is gathered by some that they were once in the roote, and therefore a man rooted and set in Christ may perish finally. Ans. But we must know that this phrase in the Scripture signifieth a manifestation of the things to be done, rather than the doing of them; they are therefore said to bee plucked vp, whom God manifesteth neuer to haue been rooted: as also men are said to be blotted out of the booke of life; not that they were euer written therein, but in that God manifesteth and maketh knowne to men that they were neuer written in it.

Verf.

Vers. 13. They are raging waues of the sea, foaming out their owne shame: they are wandring starres, for whom is reserved the blacke darknes for ever.

THe Apostle in this verse proceedeth on in the further discoverie of these wicked men by sundry other sins; set downe after the same manner as the former by way of similitude and comparison. And first he compareth them to the *raging waues of the sea*; and secondly to *wandring starres*. And in the end of the verse: *For whom &c.* the conclusion is againe repeated, of which we haue spoken in the 11. verse. The former comparison hath three expositions: for some will haue their grosse hypocrisie hereby signified; and then the comparison standeth vs: Looke as the waues of the sea rage and swell, rising vp towards the heauens, as though they would swallow and overflow the earth, which they seeme to threaten; but drawing to the shore, they are broken to a little foame: so these seducers make a great shew of godlinesse, and pietie, as though they onely would goe to heauen; yet is the matter nothing so, all is but froth, seeing they want the power and practise of religion, and godlines in the middelt of such pretenses. Secondly, others hereby expresse their vnprofitableness and deceitfulness in their doctrine, thus: As the waues of the sea rise very huge and high, especially being stirred by the windes, and yet their effect is nothing but a little foame and mire, which they cast vp: so these lewd men being puffed vp in themselves, promise great matters to their followers: as much libertie, many blessings and great good things; and yet the effect of all their shewes is but to make men much more the seruants of sinne than before. And thus *Peter* speaketh

2. Pet. 2. 18. *of them: In speaking swelling words of vanitie they beguile with wantonnes, through the lusts of the flesh, them which were cleane escaped from them.* This was truly spoken of them, and may as truly be applied vnto diuers of our times: as first the Libertines and Familists, fondly assuring their disciples that they shall bee illuminate and deified, such great matters they promise: whereas they make them the children of the diuell seuen

fold more than they were before. Secondly, the Romish Clergie haue been as large in their promises vnto their hearers: teaching them that they shall be able to satisfie the iustice of God for their sinnes, yea and merite life euerlasting, and that many of them can performe works of supererogation, which the law of God bindeth them not vnto: but what is this: but to foame out dirt and mire, and to teach men that for a little mony they may breake al Gods Commandements? The third exposition is this: As the Sea stirred by the windes and weather rageth, and from the foundation casteth vp nothing but froth: so these men stirred and mooued by the hand of God correcting them, amend not, nor profit thereby: but rather vnder the same, discover the wickednes and vnbeliefe of their hearts: which is the most agreeable and fittest exposition; explained in *Isai. 57. 20. The wicked are like the raging sea that cannot rest, whose waters cast vp mire and dirt.* From this sense consider these two things: first, a worke of God: Secondly, a practise of man. First the wil, work, and appointment of God is, that men shall be troubled, stirred, mooued, and set out of quiet, and haue within them such disquietnes, as if the raging waues of the sea were within their soules. The minds of men both godly and wicked, their willes and affections are often so distempered, as is the sea whē it is troubled with boisterous windes and tempests. *Iere. 49. 23. The Lord shall trouble Damascus, so she shall become as a fearfull sea that cannot rest.* *Iosh. 7. Iosua said to Achan; Thou hast troubled Israel, and the Lord shall trouble thee.* *Iob saith, The Almighty troubled him, chap. 23. 16.* Yea Christ himselfe, although hee was without sinne, had his soule troubled in his agonie, in which his minde, will and affections were disturbed: and this trouble God bringeth on men diuers waies; sometimes by those of a mans owne house, as *Jacobs* sonnes troubled him, *Genes. 34.* Sometimes they of his companie, as *Achan*, *Iosh. 7.* Sometimes by the Lords withdrawing of himselfe, *Psal. 30. 7. Thou diddest hide thy face, and I was troubled.* Sometimes a mans owne heart and conscience will rage against him, as *Baltazar* seeing the hand writing vpon the wall, *was troubled, and there*

Romish sea
casteth out
nothing
but foame
and mire.

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there was no life in him, Dan. 5. What then will some say, is there no difference betwene the godly and the wicked herein? Ans. Yes: for every little crosse vnto the wicked is a tempest breaking the rockes: which maketh them to storme and rage, and send forth foame and mire: but the crosses of the godly are as calme windes; a little shaking them indeed, & for a little time: but are blowne ouer when they haue a little exercised their faith and graces, so as they are bettered, yea and furthered by them. 1 King. 19. *Elias* standing on Mount Horeb, there passed by him a mightie tempest which rent the rockes; and then an Earthquake, then fire: but God was not in any of these: afterward there came a still and soft voyce, and God was in the voyce. Afflictions are like that tempest, earthquake and fire, namely to the wicked, against whom the Lord commeth to shake and consume them: but to the godly are as a still voyce to teach and instruct them: vnder which they quietly content themselves, because God is in that still voyce, namely, by his grace and presence supporting and sustaining them euen in the midst of their troubles.

Secondly, the practise of a wicked man is, when hee is troubled and stirred by God to foame out his owne shame; euen as the sea his froth. Experience teacheth, that if a wicked man haue any wrong or disgrace offered him, presently he discouereth the corruption of his heart, and breaketh out into railing, cursing, reuiling, and all manner of reuenge: so if Gods hand bee vpon him by sickness, or vpon his familie, he cannot couer his want of loue of God; he cannot hide the infidelitie of his heart: for hee betakes himselfe the next way to the Sorcerer, Figure-caster, or the next Wizard, so flieth from God as fast as his feete will carrie him: and every way the same violent affections bewray themselves, which these seducers are charged withall.

Vie. Seeing this is the propertie of a wicked man being troubled, to *foame out his owne shame*, let the childe of God in his trouble quiet himselfe, restraime and bridle his corruptions; yea let him shew forth his faith, obedience, meeknes and subiection vnto God; let him repaire vnto God by prayer: as *Iehosaphat*

being in a great streight on every side turned his eyes vnto the Lord, saying: *I know not what to doe, but mine eyes are towards thee.* And *David* flying from *Abisalom* his sonne reuiled him not, nor stormed against him, but turned to the Lord, saying: *If I please thee not, Lord here am I, doe with me what thou pleasest.*

The second comparison followeth in these words: *They are wandering starres.* By which words wee may not vnderstand the Planets in the heauens: neither the fixed starres which keepe a direct and constant course: but such as wee call shooting, falling, or gliding starres; which haue some light, but it is soone obscured. The sinne then is, that which was before mentioned, namely their false and instable doctrine, which can neuer direct men to heauē, no more than these shooting starres can direct either sailers by sea, or traouellers by land. Hence learne two things: first, that all true Teachers must be *starres*. Secondly, they must bee *fixed* and not *wandering* starres: first they must bee *starres*. Ob. This cannot be, seeing they haue no light of their owne. Ans. Christ is the light which inlighteneth every man that commeth into the world: called therefore the Sunne of righteousness, and the day starre, from whom all Ministers receiue their light. Againe, they may bee fit instruments to carrie light vnto others (which is their office) although they haue none of their own, saue that onely which is conueied from Christ vnto them: as a Lanthorne hath no light in it selfe but what men put in to it.

Doct. First, all true Teachers must first haue the Sunne of righteousness to shine in their owne hearts, before they can enlighten others with his light: for as *Paul* was himselfe comforted that he might be able to comfort others, 2. Cor. 12. 1. so no man can teach others, till himselfe first bee taught. Secondly, if Ministers they be starres they must shine to some what, and that is, to the hearts of men: so as the principall care of Ministers ought to bee herein placed, that they may enlighten the minds, consciences, wils, and affections of men, so becoming the meanes of the rising of the Sunne of righteousness in mens hearts, not that they may fill the eare with words,

As *Adam* fled from God vpon his sinne: so many a one flieth to the diuell vpon the punishment of it.

As *Paul* was himselfe comforted that he might be able to comfort others, 2. Cor. 12. 1. so no man can teach others, till himselfe first bee taught.

as starres must shine to mens hearts, and not onely sound to the eares.

words, but the heart with light, comfort, and refreshing. This was the scope of *Pauls* preaching, 2. Cor. 4. 2. in the declaration of the truth to approoue himselfe to every mans conscience in the sight of God: so as if his Gospell were yet hid, it was not his fault; but of those men whose eyes the God of the world had blinded, that the light of the glorious Gospell of Christ should not shine vnto their hearts.

Vse. This teacheth that all men by nature are the children of darknesse, without the knowledge of God; as vnto whō God hath appointed Teachers to be as shining stars to enlightē them. We neede not to go farre to proue this truth, for euen our owne countrey witnesseth that in the daies of former Princes, our forefathers wanting this light and these stars, sowed and reaped their fields, brought home their corne, baked their bread: which serued them partly for soode, and partly to make a breadden god of; a more palpable darknes than that of Egypt which might haue been felt. Secondly, seeing that darknes is chased away, and wee haue the light, and many bright starres to direct vs, take the exhortation Ephes. 5. 8. *Ye are now light, walk as children of light*, namely by accepting, entertaining and embracing of the light. That wee may doe this, first wee must know the light, and behold it with the loue and affection of our hearts vnto it; that as when the Sunne shineth, every man openeth his doores and windowes to receiue the comfort of it: so wee should open the doores of our hearts to entertaine, and retaine the light of Christ, to haue them filled therewith: for then Gods fauourable countenance is shining vpon vs. Secondly, hauing the light, *we must doe the workes* of the light, that is of obedience: when the Sunne is vp and shineth every man walketh in his calling, and whilst our Sunne of grace is ouer our heads, wee are to walke as becometh the calling of Christianitie, to make conscience of all sinne; a shame is it at noon day to stumble & fall, and rush into a pit: so now is it for Christian men in such a sunne shine of the Gospell, to betake them to euery worke of darknes, and be betaken with euery snare of sin, as though they had no light to direct them, but were left in darknes.

Open the
doore of
thy heart,
that the
Sunne of
righteous-
nes may
shine into
the house
of thy soule

Secondly, true Teachers must not onely be starres, but *fixed starres*, that is, constant & stable in the doctrine which they teach, and deliuer out of the Prophets, and Apostles: for if the starres and Sea markes should chaunge their places, and remoue to & fro, the poore passengers that looke for constant direction from them, are likely to be carried and cast vpon quicke sands and rockes, and so bee ouerthrowne and drowned: in like manner if Teachers bee variable, and changelings in their doctrines, the soules of their hearers (not knowing where to haue sure direction) are as likely to suffer shipwracke and sinke into the pit of hell.

Vse. People ought to haue their hearts stablished, and settled vpon the doctrine of religion taught, and proued vnto them out of the word; by the direction wherof they are to bee passed vnto the haue of happines. If this bee learned of the bodie of this land, our peace and prosperitie shall be stable, within our walles and palaces: yea Gods protection shall be a wall of fire round about vs. So much of that verse.

Vers. 14. *And Enoch also the seventh from Adam prophesied of such, saying: Behold the Lord cometh with thousands of his Saints.*

THE Apostle hauing in the latter part of the former verse repeated the conclusion of the reason, which is, that these seducers shall be destroyed, (*the blacknes of darknes being reserved for them*) hee confirmeth that conclusion by a worthie testimonie of *Enoch*; who prophesied that the Lord would giue iudgement against all vngodlie men: and therefore these vngodly men vers. 4. must needes be destroyed. In this testimonie consider two things: first the preface before it: secondly, the testimonie it selfe. In the preface he nameth the author; who was *Enoch*: and commendeth him in that he was the seventh from *Adam*. Here two questions are to bee answered: first, whence had *Inde* this historie, seeing it is no where recorded in the Scriptures? and how knew he it to be *Enochs*? I answer two waies: first, he either had it and learned it to bee his by some tradition which went from hand to hand: (or else writ-
ten

ten by some Jew) or secondly, he learned it out of some booke which went vnder *Enoch's* name: then extant in the daies of the Apostles, though now lost: It is certaine that one of these waies hee had it.

Hence the Papists gather that the Jewes had vnwritten traditions, and consequently all their traditions are to be obserued. Ans. We denie not all vnwritten traditions, of which some are true and profitable: but wee renounce and denie all those traditions which are made articles of faith, & rules of Gods worship, necessarie to saluation, (for all such doctrines are written in the books of the Prophets and Apostles, which containe perfect direction and rules concerning faith & manners) of which kind the Romane Church holdeth their traditions to be: this is of another kind, it being no article of faith, nor necessary to saluation to knowe whether *Enoch* writ this propheticie or no. Againe, from the second answer, others, who are no Papists, conclude, that some bookes of Canonickall Scripture are perished and lost. But this is vntrue; for then first the fidelitie of the Church, which is the keeper of these Oracles, should be called in question: and secondly, in the bookes Canonickall extant, not one sentence, or tittle, no not the sense of any sentence is lost: how then should whole bookes come to be lost?

It is alleaged that the bookes of *Salomon* are most of them lost. Ans. The bookes of *Salomon* which were lost, were bookes of humanitie and Philosophie: for hee writ of all beaſts, birds, trees, euen from the Cedar in Libanus to the hyssop vpon the wall: the bookes of humane truth might faile, but no part of Canonickall Scripture.

Ob. Mention is made in the Scripture of the bookes of the Chronicles of the Jewes or Kings of Iudah; but these are perished. Ans. They were politique histories, as are the Chronicles of England, or other Countries.

Ob. The bookes of *Nathan*, *Gad*, *Iddo*, *Shemaiah*, and other Prophets are perished. Ans. All these (as is thought by the learned) are contained in the bookes of the Kings, Chronicles, and Samuel.

Ob. This book of *Enoch* is lost. Ans. First, it is doubted whether it was a

booke or no, or went by a tradition. Secondly, if it was a booke, it was no part of Scripture: for *Moses* was the first penman of Scripture, who liued long after *Enoch*.

The second question: why doth the Apostle make choise of this testimonie of *Enoch*, rather than some other Prophet? Ans. Himselfe giueth two reasons. First, he was *the seventh from Adam*: it is therefore an ancient testimonie, to be receiued and reuerenced for the antiquitie: but withall it sheweth what is true antiquitie; namely, when a doctrine of religion can bee prooued from some Prophet or Apostle: (for this testimonie was a propheticie) and therefore that antiquitie which the Church of Rome challengeth to her religion and doctrine is but counterfeite; because they are not able to iustifie the maine pointes thereof from any Prophet or Apostle: yea in these wherein they dissent from vs they cannot bring their prooofe and descent from within the first hundred yeeres after Christ. It is then a vaine plea and false pretence of them to boast of the antiquitie of their religion. The second reason is in the word *prophecied*: for *Enoch* spoke not this of his owne head or motion, but from God; for no creature, Angell, or man, can foretell things to come; it being a prerogative properly belonging vnto God. Ob. Yes, but the learned Physition can truely foretell the death of the patient to come. Ans. He doth not properly herein foretell a thing to come; for the death of the partie is present in the signes and causes of it. Ob. But the Diuell could foretell *Saul's* death, 1 Sam. 28. 19. *To morrow shalt thou be with me and thy sonnes*. Ans. The Diuell could not properly foretell it, but might see it in the causes and signes. Againe, hee might speake so to *Saul*; because God had made him an instrument for the execution of that iudgement and destruction: so as God only properly foretelleth that which is simply to come, and no man or Angell.

The second point is the testimonie it selfe. *Behold the Lord cometh &c.* In which obserue three points: first, the *coming* of the Lord: secondly, the *iudgement* of the Lord: thirdly, the cause of it in the 15. verse: *To give iudgement against all men, &c.* First of the party coming:

He was not the fourth from Adam
Cain's son,
Gen. 4. 17.
but the seventh of
the posteritie of Seth:
Gen. 7. 18.

ming: *Behold the Lord cometh.*] Where the Apostle speaketh in the time present, which is put for the time to come: which forme of speech sheweth the certaintie of Christs comming to iudgement; who shall as certainly come, as if he were now alreadie comming. Concerning which certaintie, it may be demanded first, whence cometh this comming of Christ to be so certaine? *Ans.* From the vnchangeable will of God, which hath certainly decreed the same. For he hath appointed a day in the

Act. 17. 31.

which he will iudge the world in righteousness. And thus are all other the articles of our faith most certaine, in that they are grounded on the vnchangeable will and word of God.

Secondly, how or from whence may we know this will of God to be so certaine? *Ans.* From the manner of propounding the doctrine of it; wherein the euidence of the spirit plainly appeareth, saying peremptorily: *the Lord cometh*: evidently expressing the certaintie as if it were now present. And the same may be spoken of the whole scripture, which in it selfe is most sure and certain, because it is the most vnchangeable will of God: but how do we know it so to be will some say? I answer, by the euidence of the spirit, the authoritie, puritie, maiestie, effect, and ends of the doctrine: it neede not seeke euidence elsewhere than from it selfe, not from man or the Church it selfe. The Romish Church confesseth it is of it selfe, and in it selfe sufficiently certaine, but not to me or thee, except the Church say so: but this is a false position. The Scripture is certaine both in it selfe and vnto vs, and we know it so to be though neuer a man would acknowledge it: the heart seasoned with grace will make the mouth confesse it.

Secondly, the Apostle speaking in this forme, *he cometh, for he will come*: wee learne to set before our eyes the comming of the Lord Iesus to iudgement, and to make account of euery present day as the day of his comming: the Scriptures euery where commend watchfulnes vnto vs, which is to do nothing else but to make reckoning continually of this day. But some will say, we cannot make account daily of it, for we see it cometh not: neither may we enquire into the time of it. *Ans.* Al-

though wee cannot exactly make account of that daye of generall iudgement, yet may we well reckon vpon the day of our particular iudgement, and the day of our owne death, that so wee may be fitted thereto: For as this shall leaue vs, so that shall finde vs. A necessarie doctrine and dutie to be enforced in these drowisie daies, wherein euery man almost putteth off the euill day, and maketh league and couenants with death and hell: the young man presumeth of length of daies: the olde man dreameth he may liue one yeere longer: both of them deferre hereupon their repentance, in that they both are of one minde, namely, that their Master will yet deferre his comming. Thirdly, we must not only carrie within vs a conceit and opinion of this day: but also must be inwardly affected with it, that we may walke in awe and reuerence before God in regard of it. *2. Cor. 5. 11. Knowing therefore the terrors of the Lord, we perswade men &c.*

Now in the latter part of this verse, the attendants of the Lord in his comming are mentioned in these words: *With thousands of his Saints*: which must be vnderstood not only of Angels, but men also. *1. Thess. 3. 13.* at the comming of the Lord Iesus Christ with *all his Saints*. *Qu.* How can this be, and how shall the Saints come with him? *Ans.* All men shall rise with their owne bodies, good & bad, at the sound of the Trumpet: then shall the Saints be taken vp into the clowdes to meete Christ, and shall be made a part of his attendance: but the wicked shall stand vpon the earth, wishing the mountaines and hills to fall vpon them, and hide them from the presence of the Iudge. Which affoordeth a most speciall comfort vnto all them who know themselves to be the members of Christ, they shall not need to be dismayed at that day, nor feare the face of the wicked, seeing they shall be received in the clowdes, into fellowship with Christ before the iudgement begin: which manner of proceeding the Apostle hauing described, concludeth with the same: *Wherefore comfort yourselves one another with these words,*

1. Thess. 4. 16, 17.

vers. 18. Here also may bee noted the power, maiestie, and omnipotencie of Christ in his second comming, although his first comming was base and in the

the forme of a seruant; now he shall come with many millions of Angels and Saints; whom all creatures cannot resist: let no wicked man thinke then either to absent himselfe, or escape his fearefull wrath: the only way to auoide it is in thy life time to meete him by repentance.

Vers. 15. *To giue iudgement against all men, and to rebuke all the vngodly among them, of all their wicked deedes, which they haue vngodly committed: and of all their cruell speakings, which wicked sinners haue spoken against him.*

THe second point in the testimonie, is the iudgement of the Lorde, which together with the cause is in this verse described. Concerning the iudgement wee must knowe, that it is either generall or speciall: both of them here mentioned: the former in these wordes: *To giue iudgement against all men*; the latter in these words following: *And to rebuke all the vngodly among them.* In the generall iudgement it may be asked how Christ can bee said to giue iudgement against all men; seeing the Saints shall come with him, and hee will passe no sentence against them? Ans. The meaning is, he will giue iudgement vpon all men: for the godly shall receiue and heare a sentence, but of absolution: and amongst all men he will rebuke the vngodly: all persons shall come vnto iudgement without exception, of what age, sexe, or state soeuer they be. This vniuersall iudgement teacheth vs, first, to redresse before this day come whatsoeuer within vs would when it commeth confound vs, for enery man must appeare in his owne person: no Procter shall be allowed to speake or sollicite for any man; the secrets of all hearts must bee disclosed, and every man shall recciue accordingly to that he hath done. It standeth men therefore in hand to reforme things amisse before hand, for they shall appeare nakedly even as they are. Quot. How shall this bee done? Ans. 1. Cor. 11. 21. *Iudge thy selfe before hand, and thou shalt not bee iudged of the Lord; arraigne, examine, cast and condemne thy selfe, sue for pardon as for life and death, and thou shalt escape that fearefull iudgement:*

For hee that confesseth his sinnes and forsaketh them, shall finde mercie, Prou. 28. 13. Thus doe and mercie belongeth vnto thee. Vpon the same ground *Paul* raiseth the same dutie, admonishing all men euery where to repent, because he hath appointed a day in which hee will iudge the world in righteousness, Act. 17. 30. 31. Secondly, seeing there is a day of vniuersall iudgement, seeke in the meane time to stop the mouth of thy conscience, that it may then stand with thee to excuse and acquite thee, and neuer dare to offend againe and wound it; for it is a deputie Iudge vnder God; which if it condemne thee, much more shall God the great Iudge, being greater than thy conscience. Thirdly, hence in all actions our care should be to approoue our hearts vnto God, especially in hearing and speaking the word, prayer, vse of the Sacraments, yea and all our endeouours should be to please and obey him; who one day will giue an vpright sentence vpon them all. Thus the consideration of the iudgement to come, made the Apostle *Paul* endeouir to approoue all the actions of his life vnto God, 2. Cor. 5. 11. So *Peter* 2. Epist. 3. 11 seeing all these things shall be disclosed, *What manner of men ought we to be* in holy conuersation and godlines, looking for the hastening vnto the coming of the day of the Lord?

The speciall iudgement is laid down in the next words, and they containe two things: first, the persons who shall be iudged; *All the vngodly among them.* Secondly, the manner of their iudgement in the word *rebuke* or *condemne*. The persons are set out by their proprietie of *ungodlinesse*, which is a sinne directly against God: and the vngodly man is he who denieth God the honour due vnto him: of whom (that we might the better know him) the Scripture hath giuen five notes or properties: as first, that he knoweth not, or acknowledgeth not the true God aright according to his word, Psal. 10. 4. *All their thoughts be that there is no God*, that is, they acknowledge him not, in his presence, prouidence, iustice, or mercie. Secondly, he subiecteth not his body, soule, and conscience to the laws of God in all things: but taketh libertie to liue as hee list. Iob. 21. 14. *They say to the Almighty,*

Depart from vs, we will none of thy waies. Psalm. 50. 16. *They hate to be reformed.* Thirdly, in heart and life he dependeth not himselfe vpon the will, power, prouidence, and good pleasure of God; but on something out of God in himself, or some other creature; Abac. 1. 4. whereas the iust man liueth by faith, the wicked man exalteth himselfe, and is puffed vp as bearing himself vpon something besides the Creator. Fourthly, he worshippeth not from his heart the true God, he listeth not vp his soule in prayer, or thanksgiuing: but as a beast receiueeth blessings contenting himselfe within himselfe, neuer looking higher to the hand reaching them out vnto him. Iob. 21. 15. *Who is the Almighty that wee should serue him, and what profit is it to call vpon him?* Psalm. 14. *He neuer calleth vpon God.* Fifthly, he hateth the Church and people of God, and when occasion shall serue he will testifie it by persecuting the same. For he that loueth not God, loueth not his adherents. Psal. 44. 5. *They smite downe thy people O Lord, and trouble thine heritage.* These be the notes of them against whom sentence shall passe when they shall be iudged: from whence two duties are to be learned. First, to denie all vngodlines, and to put farre from vs all the properties thereof. Secondly, to exercise our selues vnto godlines and all the duties therof: as first to learne to know God aright, both in his owne attributes, and also in his affection to vs ward, neuer quieting our selues till wee know him to be our Father, our Redeemer, our Sanctifier: and this knowledge of him is life eternall. Secondly, to subiect our selues, our liues, wils, affections, speeches, and actions, to all his lawes: for to shake off the yoke of obedience to any part of his word is rebellion. Thirdly, to goe out of our selues, as being nothing in our selues; and in our hearts depend vpon the will and good pleasure of God, liuing by faith, making him our rocke, our tower, our fortresse, and strong defence in all estates, yea in life and in death our aduantage. Fourthly, to worship him not only outwardly (as hypocrites may doe) but to serue him in our spirits, giuing him our whole hearts. Fifthly, to loue all men, but especially Gods Saints, and the householde of faith; affecting the particular congre-

gations; and chiefly delighting in the Saints vpon earth that excell in vertue. Thus walking with God, as *Enoch* did, we shall escape this most wofull sentence which shall bee pronounced against the vngodly ones of the earth.

The second thing in this special iudgment is the manner of it in the word *rebuke*. God rebuketh two waies: first in mercie, when as in iustice he remembreth mercie, Hab. 3. Secondly in iustice, yea in anger and wrath: Psalm. 6. 1. *O Lord rebuke me not in thy wrath:* and this latter is here meant. So as thus much is here signified, that the Lord will powre out his fury, and his wrathful indignation vpon all the vngodly of the earth. This wrathful rebuke hath two parts: first, the conuicting of the vngodly in their own consciences, of all their wicked thoughts, words and works; and this the word also signifieth, Reu. 20. The books shall be opened, and all mens sinnes shall be laid open: that is, they shall be so discovered, as they (being conuicted) shall not be able to denie them. Secondly, the punishment that shall follow that conuiction. So *Dauid* prayeth, Psalm. 6. *Neither chastise me in thy beanie displeasure.*

Doct. Hence we learne that all things are fully and perfectly knowne vnto God; and all things are open before him: Heb. 4. 13. yea they are naked, and as it were vnquartered before his eyes: for the Apostle alludeth to the cutting vp of a beast, or the anatomizing of the creature, wherein men are curious to finde out euery little veine, or muscle, though they lie neuer so close: euen so the Lord shall finde out euery transgression, although neuer so secretly conceiued and concealed, and that in such sort as hee shall conuince the vngodly man, whose mouth shall be shut so soone as euer his booke is open: which should teach vs, first, in matter of religion to auoide all dissembling and hypocrisie. Be that in deede what thou seemest to be: for though thou maiest delude men, thou canst not deceiue the Almighty, but hee shall conuince thee. Secondly, let thy dealing before men be plaine, simple, without fraud, couin or deceit; for though thou maist glose with men, who cannot conuince thee, yet the righteous Lord shall rebuke thee for want of righteousness in thy dealings. Thirdly, humble thy selfe

selfe before God alwaies for all thy knowne sinnes; yea and for thy vnknowne sinnes also: for though they be vnknowne to thy selfe, yet they are knowne vnto him, who will one day conuince thee of them all, except thou prevent him by thy repentance.

The third thing propounded in the testimonie, is the cause of the iudgement, in these words: *Of all their wicked deeds which they haue vngodlily committed, and of all their cruell speaking, which wicked sinners haue spoken against him.* The cause is two-fold, the deedes and words of men: the deedes are distributed, first, by the propertie of them, being *workes of vngodlines*. Secondly, by the manner of performing them, they are *vngodlily committed*. By vngodly workes are meant all sinnes against any part of the law of God, whether in the first or second Table: for euery sinne (though it be directly against man) hath in it a defect, and a withdrawing of some dutie due to God. Secondly, for the manner, these workes being vngodly and failing against the law, are done after an vngodly manner: and that worke is done vngodlily which proceedeth from an vnrepentant heart, and a minde addicted and deuoted to vngodlines, which is knowne and discerned to be such a one by three notes: first, because it purposeth to commit sinne before hand. Secondly, in the committing of sinne it is delighted and taketh pleasure in it. Thirdly, after sin it walketh in the same course, yea runneth on in the same waies without remorse or repentance: and this clause seemeth to be added to put a difference between the godly and wicked, who both of them may commit vngodlines, and be found in vngodly actions; but not both committing them in an vngodly manner: for the childe of God before he sinne hee purposeth it not, yea he hath a purpose not to sinne; so as he may say it is not only beside, but against his purpose. Secondly, in his sinne he hath a resisting, and strife against it, and is not wholly swallowed vp in the pleasure of it. Thirdly, he lieth not in it, but reneweth and recouereth himselfe againe by faith and repentance: so as though hee doe wickednes, yet hee doth it not wickedly, but weakely, being overcome and foyled by corruption. And hence is it that

this wicked worke being found in the hands of Gods children, though it deserue death: yet through grace it shall be no cause of his condemnation.

Doct. The principall cause of condemnation is not this or that sinne, but the lying and trading therein, which argueth an vngodly heart: to commit vngodlines indeede, maketh men subiect to condemnation; but to commit it vngodlily, this bringeth swift iudgement. Secondly, a wicked man sinneth not of infirmitie, for he committeth vngodlines in an vngodly manner, and tradeth in wickednes, wickedly: the sinnes of infirmitie befall not the gracelesse sinner, but the regenerate only, in whom frailty faileth grace for a time: the drunkard may excuse himselfe and say his sinne is his infirmitie; yet is it not, but a wickednes, wickedly committed: so of the couetous person and other sinners. Thirdly, marke Gods great mercy with much thankfulness: in that the regenerate doing wicked actions as well as the wicked, are not condemned for them as the wicked are: *For there is no condemnation to them that are in Christ Iesus, Rom. 8. 1.*

The second cause of the iudgement is the speeches of the wicked, set out by two properties: first, *they are cruell*: secondly, *they are uttered against God*. An example of such speech we haue in *Lamech, Genes. 4. Whosoever killeth Caine shall be reuenged seven fold: but whosoever offendeth me, I wil reuenge my selfe seventy times seven fold*; a cruell and bloodie speech vantageing it selfe euen against God himselfe.

Vse. First, hence it followeth that wicked words and workes are causes of iust condemnation. Ob. Then good words and workes are causes of saluation. Ans. The reason is not good: for wicked mens sins be perfectly wicked, but the actions of the regenerate are not perfectly good. Secondly, we are hence to bewaile the vngodly words and workes that haue passed vs, which binde vs ouer to condemnation, and about all things in the world to sue to God by prayer for pardon: yea to giue our selues no rest, till we haue within vs the witnes of Gods spirit, witnessing to our spirits that we are graciously accepted, and that our vngodly workes are removed out of his sight. Thirdly,

The godly commit vngodlines, but not vngodlily as the wicked.

Notes of an vngodly and vnrepentant heart.

wee are to marke those persons whose liues and mouthes abound with vngodlines, and communicate not with such; but mourne for them as *Lot* did, whose righteous soule was vexed, not onely in seeing the wicked workes, but also in hearing the filthy speeches of the vncleane Sodomites. My teares (saith *David*) haue bin my meate day and night, while they daily say vnto me, where is thy God? Fourthly, our dutie is to auoide euery wicked way and word, and endeavour to haue our speech seasoned with salt, and ministering grace to the hearers. Fifthly, consider hence what we in this land may iustly be afraid of, seeing vngodlines so exceedingly aboundeth, godlines decreaseth: the godly are taken away, the wicked reproch those that are left euen for religions sake, and for such religious practises as stand both by Gods law, and the lawes of the land, by such speeches as these: Thou art one that runnes to sermons; dost thou learne this and that there? thou art full of the holie Ghost, the Diuell is within thee. And such like most wretched and vngodly speeches, iustly deserving fearefull iudgements: The wickednes of inhabitants ouerturne whole kingdomes, *Prou. 28.2*. It behoues vs then to betake our selues to speedie repentance; lest speedie vengeance ouertake vs vnawares.

Verf. 16. These are murmurers, complainers, walking after their owne lusts, whose mouthes speake proud things; hauing mens persons in admiration, because of advantage.

IN this verse the Apostle returneth againe to his former purpose, and still continueth the rehearsall of the sinnes and vices of these false teachers, against whom he writeth; and against whom he hath already alleaged twelue seuerall sinnes; and in this verse addeth fixe more, of which some notwithstanding haue been touched in the sins formerly condēned. Herein we will first shew the nature of the vices themselves, and secondly lay downe the contrarie duties so farre as they shall concerne vs.

These are murmurers,] By *murmuring* wee are to vnderstand a certaine fruite of impatience, whereby men shew themselves displeased with the worke

of Gods prouidence, especially when his hand is vpon them, and they are vnder the crosse. Example whereof wee haue in the Israelites, who when *Moses* had brought them out of Egypt, they murmured and repined that they were fed with Manna only, and wanted their flesh-pots which they had in Egypt: see *Deut. 1.26.27*. where this sinne is called *rebellion against God*; and therefore is no small sinne. For the auoyding and preventing of which sinne, wee must learne two duties: first, in silence and subiection to calme and quiet our hearts in the renewed will of God vpon vs, though therein our owne willes bee crossed. *Psal. 4.4*. Examine your selues, and be still. *Psal. 37.7*. Be silent vnto God, and waite on the Lord. Which is al one as if he had plainly said: Let Gods will be your will also. *Isai. 30.15*. In quietnes and confidence shall be your strength. Herein our strength must be exercised, not in resisting, but enduring the hand of God. Secondly, wee must shew our selues truly thankfull to God in all things befalling vs: yea, euen in euill things, which otherwise may be occasions of murmuring. *Iob. 1*. The Lord hath giuen, and the Lord hath taken, blessed be his name. Ob. But this may seeme harsh and contrary to reason to blesse God for crosses. Ans. Not a whit, if we conceiue that according to our deserts, he might plunge vs into the pit of hell: and therefore if he mitigate of that iustice, and remember his mercie more easily correcting vs, herein all the praise of mercie is due vnto him.

Complainers] So called for two causes: first, because they are discontented with their present outward estate wherein God hath placed them; the portion that God hath allotted the like them not; they are displeased that they are not as others be, and that they haue not as others haue. Secondly, because vpon the frowardnes of their dispositiō they are easily displeased, and hard to please again, soone incensed, and not so soone satisfied; and thereupon are commonly complaining of the hard measure they seeme to receiue at mens hands. But especially they are so called in respect of the former reason. This is not the sinne of that age onely, neither onely of those persons, but is euen a common sinne of our times, and that of the richer

richer sort: for these are the poorest amongst men, euer whining, and complaining that their state is not so good as others, nor as they would haue it: and although they know (as we say) no end of their wealth, yet know they no end of their wishings and desires. We on the contrarie are hence to learne, first, to thinke well and speake well of that estate in which God in his providence hath settled vs, bee it better or worse. Phil. 4. 11. *In what estate former, I haue learned therewith to be contented.* Heb. 13. 5. *Be content with that you haue.* First, carrie not couetous, aspiring, and malicious mindes and affections: but if thou must needs bee desiring, satisfie thy selfe with Iacobs desire: *Only the Lord be with me, and if hee giue me foode and raiment in this my journey, it is sufficient.* Secondly, our hearts must be set to obey God euen in pouertie and affliction, and beare aduersitie with an equall and moderate minde, our obedience must not onely be active in doing; but passive also in suffering his wil. Phil. 4. 12. *I can want and abound; I can doe all things through Christ that strengtheneth me.* Hebr. 10. 34. *The faithfull could with ioy suffer the spoyling of their goods.* Thirdly, wee must endeavour to shew all meekenes to all men vpon all occasions, putting off all morositie, backwardnes and difficultie to bee satisfied and appeased. *Christ's voyce was not lift up in the streetes;* he endured all wrongs, forgave all iniuries; and all the members of his bodie put off likewise their wooluish dispositions: they cease to be Tigers, Lions, Cockatrices: and become Kids, Lambes, little children, easie to be handled, hardly offended, and quicklie pleased: which disposition we must put vpon vs.

The third sinne; [*walking after their owne lusts*] is fitly expounded in Eccles. 11. 9. where the young man is ironically willed to walke in the waies of his owne heart, and in the sight of his own eyes, &c. euen so these men liue in their sinnes, according to the leading and lusting of their owne corrupted hearts: which sin is before in the fourth verse touched; and somewhat also is further to bee spoken of it in the rest of the Epistle. Our contrarie dutie is two-fold: first, if at any time by frailtie we fall into any sin, neuer to goe on in the same,

but break it off, and returne vnto God: for to walke after his owne hearts lusts, is a note of a wicked person and an enemy of God. Psal. 68. 21. *Surely God wil wound the head of his enemies, and the haire pate of him that walketh on in sinne.* Secondly, wee are to frame our liues cleane against the lusts and inclinations of our owne hearts; waging battell continually against them, euer crossing and thwarting them: Rom. 13. 14. *Take no thought to fulfill the lusts of the flesh.* Galath. 3. They that are Christs haue crucified the flesh with the lusts thereof: for whosoever beleueth truly the pardon of his sinnes by Christs death, cannot but mortifie the lusts of his wicked heart; besides that the whole course of Christianitie is nothing else but a continuall conuersion and turning vnto God.

The fourth sin. *Whose mouthes speake proude or swelling things.* That is, they boast themselves of knowledge, holines, and things not to be found in the. The same with the Diuels sinne, Luk. 4. *All this will I giue thee, for they are mine, and I giue them to whom I will:* wherein he sheweth himselfe the father of lying and boasting. It is noted also to bee the property of Antichrist, as to whom was giuen a mouth which *spoke great things and blasphemies*, Reu. 13. 5. which was meant of the Emperour indeed, but so as the second beast, which is that Antichrist, should doe all things which the first beast could doe before him, ver. 12. It is also the noted vice of all heretikes and seducers, 2. Cor. 10. 12. *to exalt and praise themselves.* The contrarie duties are, first, In common speech neither to praise, nor dispraise our selues, for vanitie lurketh in both: besides that, modestie will not suffer the former; and the latter is to occasion others to praise vs, which is but vanitie. Secondly, when in speech wee compare our selues with others our equals, wee must euer thinke and speake better of them than our selues. Phil. 2. 3. *Let every man esteeme other better than himselfe.* Paul comparing himselfe with the Apostles, said *he was the least of them all;* because he had been a persecutor, 1. Cor. 15. 9. Thirdly, if any speake of his owne wants, when iust occasion is offered, hee must speake euen the most against himselfe. As Paul, that he was the *head and chiefe of all sinners.*

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Mat. 11. 16.

ners. Fourthly, if a man vpon iust occasion bee moued to commend himselfe, first he must doe it in all humilitie and modestie: so *Paul* speaketh of himself in another person: 1. Cor. 12. 1. *I know a man in Christ which was taken vp into Paradise, &c. And in nothing was I inferior vnto the very chiefe Apostles, though I be nothing,* vers. 11.

The fifth sinne. *Having mens persons in admiration,* The word *person* in scripture signifieth the face, and outward apparance of a man, and consequently the things belonging vnto the person, as riches, honours, dignities, for the which these false teachers haue men in admiration. *Qu.* Is it not lawfull to admire a Prince, or other Potentates at all? *Anf.* Yes: but when men admire them only for their person, riches, honours, nobilitie, without respect of the feare of God, or true vertue, this is vnlawfull, and the sinne of these men: wherein is also included the contempt of the religious poore, yea and also of the rich themselves, if they trulie feare God. *Iam. 2. 1. My brethren, haue not the faith of our Lord Iesus Christ in respect of persons:* teaching vs that it will not stand with true Religion, nor with the faith of Christ to honour men only, because they are rich or noble.

First, note here that no man carrieth so base a minde, and such slavish affections, as the proud ambitious person; he magnifieth the great man, and is seruilly addicted vnto him euen for outward respects, not esteeming him for that which is indeede worthie to be respected. Secondly, the condition of great men (for the most part) is miserable, who haue many to admire them, but few to admonish them: rich men are admired for wisdom, whereas the same men, if they were poore, would carrie away no praise thereof. *Ahab* had foure hundred false prophets who thus admired his person, but onely one *Micah* who faithfullie admonished him. Thirdly, our dutie is to honour them that feare God, rich or poore, high or low: it being a note of a childe of God to contemne a vile person that is a wretched sinner, but to honour them that feare the Lord, bee they neuer so base: and yet the honourable much more, if they bee found in the waies of religion.

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Psal. 5. 4.

The sixth sin. *Because of aduantage.* That is, for profits sake: where their couetousnes, which before was touched, is here againe taxed: the effect of which affection is to blind the minde that it cannot iudge aright of persons or things: it maketh a man account an enemy of God rightly honourable, and to deeme the things below of highest regard. Let vs weede out of our hearts this bitter roote of couetousnes, which otherwise will so blind vs, as we cannot truly discern the people and things of God, but take Egyptians for Israelites, and accept of the red portage in stead of the blessing.

Vers. 17. But, ye beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.

IN these words the Apostle goeth about to answer an obiection that might be made by the Church after this manner: We cannot bee resolved that these men against whom yee write, are so vngodly as you would make them: The answer whereto is framed in the 17. 18. & 19. verses. The effect of which is, that in the last times there shall bee mockers, and these be no other than the men of whom he writeth: and lest they should yet doubt of the truth of that he spake, he bringeth in the testimonie of the Apostles in the confirmation of the same: so as his doctrine was no other than that which was before by them deliuered. Where three things are to be considered: first, a preface to the testimonie, vers. 17. Secondly, the testimonie it selfe, vers. 18. Thirdly, the amplifying of it, vers. 19.

For the Preface. *But, ye beloved, remember &c.* First, the Apostle *judic* setteth out his owne dutie and practise, in that whatsoeuer he speaketh it proceedeth of loue: and he is not carried away in speaking or writing with sinister affections; and therefore he calleth them *Beloved*. This ought to be y^e practise of all Teachers, who out of their inward loue to Gods people committed vnto them, are to vtter whatsoeuer they teach: yea and no man in any other calling may lay aside this affection in the discharge of the duties therof, seeing it is the end of all the Commandements.

In the second word *remember* is laid downe

downe the dutie of the Church & faithfull people of God, which is to remember the words spoken by the Apostles of the Lord Iesus Christ. Which we also in this age are to bee exhorted vnto for very weightie reasons: first, it is a notable remedie against al sinne, and especially the forenamed sinnes: Psal. 116. 11. *in my haste I said all men are liars;* that is, whē I remembered not the word of God; but forgot my own dutie, and was carried away with the streame of my owne affections against faith, then I failed and was soiled. Psal. 119. *I haue hid thy testimonies in my heart, that I should not offend against thee.* Secondly, this remembrance is a notable remedie against heresies, and schismes; and all false doctrines, and is of much vse in these our daies, wherein wee are in danger to bee seduced, partly by Atheists, partly by Papists, and partly by carnall Gospellers; against all whom wee had need to bee well fenced, and armed by the reading, knowing, belceuing, and remembering the wordes of the Prophets and Apostles, which onely are as *Dauids sling* to ouerthrow the great *Goliaths*. Thirdly, it is an excellent meanes to settle the conscience in the truth by perswading the same: and the rather to be enforced, because many allege that there are so many Religions and opinions, that they wil be of none, for they knowe not which to betake themselves vnto. But if these were diligent in the words of the Prophets and Apostles in reading, searching and sifting out the truth in humilitie, they should finde wherein to settle themselves.

Secondly, by this second word all Teachers are to take notice of their dutie, which is to whet the word of the Apostles vpon the hearts, mindes, and memories of their hearers, so as they may learne and remember them: and the rather because in former ages religion was destroyed, and superstition preuailed, because that men laid away the Scriptures out of their hands, and betooke themselves to the exposition of other mens writings; and to glosse vpon the sayings of their ancellors: whereby they brought a black darknes over these parts of the world. The Prophets and Apostles giue another direction. *Malachy* the last of the Prophets

referreth vnto *Moses* and the former Prophets; and *Iude* the last of the Apostles vnto the former Apostles, shewing what ought to bee the scope of all Teachers that would follow their steps.

Thirdly, hence all Students of Diuinitie are taught what they must most remember, namely the words and writings of the Apostles: for these are the key of the olde Testament and of the whole Scripture; which dutie if it were well obserued, Popery, superstition and Atheisme could not so farre preuaile, but fall downe to the ground, as *Dagon* before the *Arke*.

Thirdly, he nameth the authors of the testimony, who were the *Apostles of our Lord Iesus Christ*, implying their authoritie; and taking it for granted, that whatsoever they spake or writ must be receiued as an infallible truth, and may not be contradicted. Now the better to know both what the Apostles were, and what this authoritie is, consider three points: first, their calling, and the greatnes thereof; They were called by Christs owne mouth, Ioh. 20. 21. *As the Father sent me, so I send you:* by which comparison hee designeth them to a particular and weightie calling, standing in these points: first, as Christ was immediatly called by the Father, so were the Apostles immediatly called by himselfe. Secondly, as Christ was sent from the Father to preach to the whole world, being the great Prophet and Doctor of his Church; so Christ sendeth them into the whole world, for the whole worlde was their charge. Thirdly, as Christ was sent to reueile his Fathers will, which before was hid to the greatest part of the world; so they were sent by Christ to reueile the Fathers will, partly in making things more fully knowne, which were before but darkly shadowed: and partly in foretelling things to come, they all being Euangelicall Prophets. In these three standeth that comparison: in regard of which manner of their sending they are aboue euen the Angels themselves, nay the Angels were as it were but their schollers. Eph. 3. 10. *Now vnto principalities and powers in heavenly places is made knowne by the Church the manifold wisdom of God, that is, by the ministrie of the Apostles, the mysteries of God concerning mans redemption,* haue

haue bin reueiled to the Angels themselves.

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Act. 15. 28.

Thirdly, their *work* or office, they were Master builders of the Church of the new Testament: yea founders thereof, both by teaching doctrines, and informing the manners of men: saue passing all Euangelists, Pastors, Teachers, or ordinarie Ministers since their daies. 1. Cor. 3. 10. *As a skillfull Master builder, I haue laid the foundation, and another buildeth thereon.* For the furthering of which great worke in their hands, they had giuen them first a power to worke miracles for the confirming of their doctrine. Secondly, of giuing the holie Ghost by imposition of hands. Thirdly, an Apostolical rod to strike, and correct obstinate offenders; by the which Peter smote *Ananias* and *Saphira* with present death: and *Paul Elymas* with blindness.

Vse. Marke that now the Pope claiming authoritie Apostolicall from *Peter*: it is but a false challenge; for that authoritie ceased with that office, and serueth onely to lay the foundations of the Church whichall, being both extraordinarie as calling was: and personall, ceasing with the persons of the Apostles. So as if the Pope succeeded *Peter* in any thing, it is in the denying of Christ: it cannot be in founding the Church, which was done to his hand so many hundred yeeres before him.

Verf. 18. *How say they that you say there should be mockers in the last time,*

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This verse containeth the testimonye it selfe, the preface of which was laid downe in the former: wherein two things are to bee noted: first, the time when wicked men shall abound in the Church: *in the last time.* Secondly, what manner of persons they are; namely, described by two properties: first, they are *mockers*: secondly, *fleshy*.

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Secondly, concerning the persons of the vngodly men they are described, first to bee *mockers*. These are described by *Peter*, 2. Epist. 3. 3. *In the last times shall come mockers, which will walke after their lusts,* and say, Where is the promise of his coming: that is, those that shall scorne all religion, and make a mocke of God, godlines, and godly men: than which there is not a greater height of wickednes: of whom *Salomon* speaketh

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Popish doctrine a mockery of Christian religion.

Vic. This part of the testimonie is most truly verified in our age. First in the Romish Church, whose religion setteth vp a plaine mockerie of God, and of Christ, of Scripture and of true religion. First, for Christ they make but a mocke of him: the true Christ is a King, and so they say, but the Pope must controule him, both in making lawes of his owne to binde the conscience, as also in adding and detracting from Christ lawes what hee will: the true Christ is a Saviour; but they make every man a saviour of himselfe, by meriting saluation: for they teach that Christ merited, that we might merit our owne saluation: yea the true Christ is a Mediatour, but yet Saints must bee intercessors: and his Mother, whom they intitle the Queene of Heauen, must commaund her sonne by the right of a Mother, to heare their prayers, and forgive their sinnes; what is this but to make his Mother Mediatour in his stead? Secondly, as for the Scriptures, they renounce the originall Bible, and the Greeke and Hebrew text as corrupt, and will admit of none as authenticall, but the Latin translation: yea and of that allow no sense, but that which the Pope authoriseth, and setteth downe: what is this else but to make a mockerie of the Scriptures? no Bible, no sense will serue, nor must stand, but the Popish sense, which is indeed to reduce all scripture to the Popes will and determination.

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religion are many scornors; that let a man make but a shew of goodnes, and begin to make conscience of his waies, if he will not blaspheme and sweare as he was wont: if he will not drinke with the drunkard: if he refuse such compaignie as he conversed with before, or will not doe as others doe, hee is presently condemned for a precise foole, or with such reprochfull tearmes; how then is not this prediction of the Apostle accomplished, when euen the performing of morall duties, yea and such as stand by the lawes of God and the land is scoffed at, as a blemish? When scornors are so rise, and bold euen in the face of the Church? when where God hath his little flocke, the diuell hath a large kingdome? let vs not be offended too much, when we heare and see these scornors: but then acknowledge the accomplishment of this propheticie, and contrarily loue and reuerence the word of God as a most pretious treasure.

The second sinne whereby these vngodly men are described, is, that they *walk after the lusts of their owne hearts*, wherein two things are included: first, that these vngodly men shall haue their hearts filled with *ungodly lusts*. Secondly, that they shall walk after these lusts. Concerning the former fundrie things are to be knowne: First, what this lust or concupiscence is. Ans. In the Scripture it is of two sorts, either originall, or actuall: or it may be considered two waies: first, as it is the fountaine or spring of all other sinnes; or secondly, as it is a fruite of the corruption of our hearts. The former is an impotencie of the heart, whereby it is inordinatelie disposed to the desire of this or that euill: of which *James* speaketh, chap. 2. 14. *Every man when hee is tempted, is drawne away by his owne concupiscence*: hence is the whole corruption of the heart, or originall sinne called *lust*, because it principally sheweth it selfe in these lusts. The latter is actuall lust, that is, every inordinate and euill motion of the inner man against the law of God, which proceedeth as a branch or fruite from the former roote. *Rom. 6. 12. Let not sinne reigne in your mortall bodies, that ye should obey it in the lusts of it*: where, by *lusts*, are meant the flames and motions of lusts springing from the former fountaine. This lust I call first an *inordinate*

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Psal. 119.

127.

Gal. 5. 17.

inordinate motion, to distinguish it first from a holy lusting in the regenerate. *David* lusted after and desired the commandements of God, yea above gold and siluer; and there is a lust of the spirit against the flesh, as well as of the flesh against the spirit. Secondly, from a naturall lusting, which is an appetite after meate, drinke, &c. which in it selfe is no sinne. *Lazarus* desired without sinne the crummes vnder *Diners* his table. These lusts then are not to be condemned, but only lusts inordinate. Secondly, I say *every euill motion*; because lust in the Scripture comprehendeth all thoughts and motions against Gods law, so is the Commandement to bee vnderstood: *Thou shalt not lust*, Eph. 2. 3. Among whom also we had our conuersation in times past *in the lusts of the flesh, in fulfilling the will of the flesh, and of the minde*. Where the Apostle enlargeth it vnto all motions, inclinations, passions, and perturbations of the heart, minde, will or affections: so farre as they are not directed by the law of God. This text must be vnderstood of actuall lust: of which there be twodegrees: for sometime it is sudden, and sometimes voluntarie: the former is the first motion of the minde conceived, but without consent. The latter is the motion conceived, but with consent, purpose and deliberation; which may be made plaine in this similitude. The eye is sometimes cast vpon an object on a sudden, without any purpose or intention of the minde: but sometimes purposely and steadily vpon the same: and as in the twinkling of the eye it is often shut without thought or purpose: but sometimes againe of purpose and deliberation to preuent some hurt: so is it in the minde; the heart is a furnace of lust, the flames whereof arise sometimes vpon the sudden, and sometimes vpon leisure and deliberation; both these degrees must here bee vnderstood. Concerning which lusts there be three things further here to be considered: First, the qualitie and nature of these lusts; in that they are said to bee *ungodly lusts*; such as their root is, such are these branches: and therefore are in their nature properly sins, yea principall and master sinnes, yea and sinning sinnes, causing men to goe on in sinne. Qu. If they be sinnes, what Comman-

dement of the ten condemneth them? Ans. Sudden lust before consent of will is condemned in the tenth: but voluntarie with consent is condemned in all the nine former. If this distinction bee not held, we cannot make tenne Commandements. For in all the Commandements lust is forbidden; necessarie then it is that lust should be thus distinguished, and also referred, as wee haue said. Quest. Some may aske: In what Commandement is original sinne condemned? Ans. Some say it is forbidden in the whole law, which is not vtrue; but yet it seemeth to be directly condemned in the first and last Commandements: for these two concerne properly the heart of man: the first respecting the hart directly so farre as it concerneth God: the last so farre as it concerneth man, whether himselfe, or others.

Vic. This teacheth vs to detest the Popish error, which teacheth vs that inordinate lusts be no sinnes, if consent of will be not added: but that is false: for if they bee conceived in the minde, they are the sinnes of the minde, condemned in the tenth commandement. Ob. But they say, there can be no sinne properly produced without consent of will. Ans. In ciuill matters the reason is good, that none can be accessarie vnto sinne, vnlesse consent of will be added: but in diuine matters and in the Court of Conscience it is farre otherwise.

Secondly, in the lusts note the proprietie of them, in these words: *Which walke after*; their proprietie is to raigne in men, and to cause men to giue attendance vpon them: yea and to walke after them. Where they are not resisted and repressed, they make that man a vassall and slaue vnto them. Rom. 6. *Let not sinne raigne in your mortall bodies, to obey the lusts of it*. Where the Apostle insinuateth so much that they force and compell men to the obedience of the: the whole order and course of which regiment is liuely described, Iam. 1. 14. 15. by five degrees: first, *lust tempteth*, and that two waies: first, by withdrawing the heart from God: secondly, by inticing, and intangling the minde with some delight of sinne. Secondly, *lust conceiveth*, when it causeth the will to consent, and resolute vpon the wickednes thought vpon. Thirdly, it *bringeth fourth*

fourth when it forceth a man to put in execution the things consented vnto and resolved vpon. Fourthly, it perfecteth the birth of sinne, vying a man to adde sinne vnto sinne, vntill he come to a custome, which is a ripenes and perfection in sinning. Fifthly, it bringeth forth death, that is, euermlasting vengeance and destruction: in all which hee alludeth vnto the beginnings, proceedings and end of a man; who after he is past his full strength, decayeth againe and dieth: by these degrees the lusts of the heart rise vnto this raigne and regiment in the heart of euery wicked and naturall man, where grace ouercommeth not nature.

Thirdly, obserue the number of these lusts. *After vngodly lusts.* Where he speaketh in the plurall number as of many: for originall concupiscence is the seede of all sinne in euery man: and looke how many sinnes there be in the world, so many lusts are there in the hearts of men: so as seeing there is no number of the euils in the world, euen so are the lusts of the heart innumerable. Therefore truly may wee conclude, that vngodly men haue their hearts filled with vngodly lusts.

The second point in the words is, that these vngodly men *shall walke* after their lusts; which is then done, when men first suffer their hearts to be withdrawn from God by euill lusts and motions: secondly, giue assent thereunto: thirdly, practise them: fourthly, keepe a course and trade in sinning, which is the perfection of it. Thus a man denieth the true God, and excludeth him out of his heart, and setteth vp the diuell, yea his owne lusts for his God, vnto which hee becommeth a slave; so as this is no small sinne.

Doct. Hence note a difference betweene the regenerate and the reprobate: for if the childe of God be enticed and drawne away from God, he grieveth for it, and giueth not readie consent vnto the temptation. Secondly, if through frailtie he bee ouercarried to giue consent, yet it is not full consent; but he doth it against his will and purpose, for his purpose is not to sinne. Thirdly, if he put lusts in execution, he lieth not in them, he will not walke after them; but recouereth himselfe, because he is incorporated into Christ: he

hath the roote of grace, which shall not viterly die in him, the seede abideth in him, which at last shall sproute vp to repentance and amendement of life: and hereby may a man know whether he be the childe of God or no.

Vse. First, whereas all men good and bad haue innumerable lusts in them, we are to take notice of the vilenes and vncleannes of our nature, which is common to the good and bad, betweene whom there is no difference but by grace: our endeuour must bee to see more and more these lusts stirring and mouing themselues against God and man. Secondly, to mourne and bewaile them. Thirdly, to pray that God would burie them all in the death and graue of his Sonne, that they stand not vp in iudgement against vs; being euery of them sufficient to procure our eternall destruction.

Secondly, we must not suffer sinne to raigne in vs, for this is the part of an vngodly person: true it is that lusts will be in the heart whilst a man is in the flesh: but they must bee resisted, that they may not raigne and rule the heart. Ques. How shall we keepe vnder the lusts of the heart from raigning ouer vs? Ans. Seeing sinne raigneth in the minde by euill thoughts, our thoughts on the contrarie must bee framed according to the word, and ordered by the counsell thereof: according to the Apostles aduice, Phil. 4. 8. *If any thing be honest, vertuous, of good report, we must thinke of these things.* Coloss. 3. 16. *Let the word of God dwell plentifully in you.* Again, lust raigneth in the memorie, by remembring vanities, wrongs, and wicked speeches and actions: wee must therefore remember our sinnes, the number and greatnes of them, the curse of the law against them, the day of our owne death, and the generall iudgement; the remembrance of which shall be able to keepe out, or at least to keepe vnder these vngodly lusts. Further, seeing it raigneth in the affections of pride, reuenge, hatred, &c. wee must learne the exhortation, Phil. 2. 5. *Let the same minde be in you that was in Iesus Christ:* that looke as Christ was most milde, meeke, humble, patient, full of loue towards God and man, so ought our vnruly affections to bee conformed vnto his. And lastly, seeing it raigneth in the

Sinne will dwell in vs while we dwell in the flesh, but it may not raigne as a commander in vs.

bodie by idlenes, ease, sleepe in excessse, which make the bodie an instrument of sinne, wee must alwaies diligently inure our selues to the duties of our callings; vsing fasting, watching, and prayer: by which meanes well obserued, the lusts in the heart may still trouble and molest vs; but they shall not rule and raigne ouer vs.

Vse. 3. If it be the proprietie of a wicked man to follow after vngodly lusts, wee ought to purge our selues from all the lusts of the flesh and spirit, 2. Cor. 7. 1. lest these defile our bodies and soules in the powers and parts of them: to doe which the better, remember that *blessed are the pure in heart*: secondly, to inure our selues vnto the feare of God, seeing the feare of God is cleane, Psal. 19. that is, it clenseth the heart, and breaketh the necke of all noysome lusts.

Verf. 19. *These are makers of sects, fleshly, not hauing the spirit.*

THis verse containeth the application of the former testimonie vnto the particular persons whom it concerneth: setting downe who they be that are scornors and followers of their lusts; namely, scornors are they that *make sects*, separating themselues from the people of God: and followers of their lusts be those who are *fleshly, and without the spirit*: which words being applied to these seducers, fasten two finnes more vpon them. The first whereof is, that they are *makers of sects*. The second, that *they haue not the spirit*. For the former, the word signifieth a singling and separating of themselues from the Church and people of God, and consequently the making of sects to themselues: neither may this seeme strange that there should be such persons that make such separation; seeing it is the nature of every sinner to flie from the presence of God, as Adam did: and Peter when he had seene a part of the glorie of Christ, bad him *depart from him* for he was a sinner. The prodigal sonne must haue his *portion* apart, and will not be perswaded to liue with his father; and euery vngodly man *withdraweth* himselfe vnto perdition, Heb. 10. 38.

Doct. First, it is a great sinne for a man to separate himselfe from the assemblies of Gods people: because first

it is a flying from God and his presence, whose face every one is commanded to seeke; seeing he presenteth himselfe in the Word and Sacraments, and wheresoeuer two or three are assembled in his name, &c. Secondly, it is a contempt of Gods ordinance, which whosoever despiseth, despiseth God himselfe. Thirdly, out of the Catholike Church is no saluation: the saying is true, Whosoever will not haue the Church for his Mother, shall not haue God for his Father. Fourthly, the congregations of Gods people on earth are the suburbs and gates of the kingdome of heauen; whosoever therefore shutteth the gates of this kingdome of grace against himselfe here, shall neuer enter into the gates of the kingdome of glorie hereafter.

Vse. Our dutie hence is to ioyn our selues to the assemblies of the faithfull, not forsaking the fellowship that we haue among our selues, Heb. 10. 25. but *keeping the vnitie* of the spirit in the bond of peace, Ephes. 4. 3. being like minded one towards another, Rom. 15. 5. speaking one thing as those that are knit together in one minde and one iudgement, 1. Cor. 1. 10. And if we would separate our selues, then let vs depart from the Atheists and Papists in their corrupt doctrines and wicked conversation. Secondly, such are iustly reprehended who seldome come to heare the word, receiue the Sacraments, and to call vpon God in the congregation: for so much as they can they cut themselues from the kingdome of God, in reiecting the means of their saluation. Ob. They alleage for themselues that if they should come, they should heare but a weake man like themselues speak vnto them; and if Christ himselfe or some Angell should preach vnto them, they would heare willingly. Ans. Lay aside all disputing, and yeeld vnto the wisdom of God, whose ordinance it is that men should be taught by men, and not otherwise. Ob. They say further that they haue the Bible, and the sermons of the Prophets and Apostles at home, and none can make better sermons than they: and againe, that they can get knowledge enough to saluation by themselues: and some say they haue knowledge sufficient and neede no more. Ans. First, Gods ordinance

nance must be acknowledged, and reuerenced in the publike Ministerie, and in the midst of the assemblies: and private duties must giue place to publike. Secondly, the word is not only to be knowne but affected: now although knowledge may bee gained priuately; yet the affections must bee wrought and moued in the publike Ministerie. Thirdly, those that know the most, know but in part; and the Ministerie is instituted, not onely to initiate and begin men, but to confirme them in grace, and leade them to perfection: for which end the Lord hath giuen Pastors and Doctors of the Church to teach men, vntill they come vnto a ripe age in Christ, which is not till death.

Now for the further clearing of this point, two questions are to be resolved.

1. Quest. Seeing it is a sinne for a man to seuer himselfe from the Church of God; where and what Church is that to which a man may for euer ioyne himselfe with a good conscience? Ans. That people which heare, beleue, and obey the doctrine of the Prophets and Apostles, are the true people and Church of God, vnto which a man may safely ioyne himselfe. Diuers notes there be, but the infallible notes of the true Church are, knowledge, faith, and obedience vnto that doctrine; these were the notes of the Primitiue Church next after Christ: Act. 2. 42. First, they continued in the Apostles doctrine. Secondly, in fellowship, wherein the duties of loue are comprehended. Thirdly, in breaking of bread, that is, the administration of Sacraments; for the celebration of the Supper is put for both. Fourthly, in prayer, that is, inuocation of God with thanksgiuing. In that Commission of the Apostles giuen for the gathering together of the Church of God, they are enioyned first to teach all Nations: that is, to make them Disciples, namely by the doctrine Prophetical and Apostolicall. Secondly, to baptise them, that is, to bring and admit them into the house of God. Thirdly, to teach them to performe all things which they were commanded. In which Commission two of these notes are expressed. Ephes. 2. 19. The Church is founded vpon the doctrine of the Prophets and Apostles. Ioh. 8. 31. If ye abide in my word, ye are truly my Disciples. Ioh. 10. 27. My

sheepe heare my voyce and followe mee. Psal. 147. 19. He sheweth his lawes to Jacob, and his statutes to Israel, he dealeth not so with every nation. Hence we note, that we may not ioyne our selues with the Iewes or Turkes, who renounce the words of the Prophets and Apostles: neither yet with the Papists; for though in word and speech they holde this word; yet in deede and in the sense they corrupt it; euen in the foundation.

The second question. But what if there be errors in the Church, or things amisse; may wee not then separate our selues? Ans. Things that may be amisse in the Church must be distinguished: for some fautes concerne the matter of religion: some the manner: the former respecteth doctrine principally: the latter the manners of men. First, for things amisse in the manners of men wee may not separate; but with Lot haue our righteous hearts vexed; and grieved with the wicked conuersation of those among whom wee liue. The Scribes and Pharisees sitting in Moses chaire, teaching Moses his doctrine must bee heard, howsoeuer the corruptions of their manners be such as they may not bee imitated, Matth. 23. 1. Yet here obserue further, that although we may not separate our selues from such corrupt persons in the publike assemblies, yet in priuate conuersation wee may abstaine from them. 1. Cor. 5. 11. If any that is called a brother be a fornicator, or conetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one eate not: that is, eate not priuately. Secondly, if the Church erre in matter of religion, then must we consider whether the error be in a more weightie and substantiall point, or in matter of lesse importance. If it be in smaller points (the foundation being kept) wee may not separate our selues. 1. Cor. 3. 15. If any mans worke burne, he shall lose, but himselfe shall be safe, yet as if it were by fire. Now if the error of the Church bee in substance of doctrine, or in the foundation, then we must consider whether it erre of humane frailtie, or of obstinacie: if of frailtie we may not separate. The Church of Galatia was through frailtie quickly turned to another Gospell, and erred in the foundation, holding iustification by workes: yet

Whom we may not separate from in publike assemblies, wee neede not priuately conuerse with.

Paul writeth vnto it as vnto a Church of God. So likewise the Church of Corinth erred grievously, and ouerthrew the Article of the Resurrection: and yet Paul behaued himselfe accordingly vnto it. But if the Church erre in the substance of religion obstinately, then with good conscience separation may be made. 1. Tim. 4. 5. *If any man teach otherwise, and consent not to the wholesome doctrine, from such separate thy selfe.* An example hereof we haue in Act. 19. 9. when Paul had preached in the Synagogue of the Iewes, and could not preuaile with them, but they began to blaspheme and speake euill of the waies of God, then he withdrew himselfe and separated from them. 1. Chro. 11. 14. 16. when *Se-roboam* had set vp the two Calues to be worshipped, many of the best disposed Iewes departed from him and came to *Rehoboam*, and ioined themselves with *Iudah* and *Ierusalem* in the true worship of the God of their Fathers. Whence wee see that no man may with good conscience separate himselfe from the Church of England; seeing it teacheth, beleueth, and obeyeth the doctrine of the Prophets and Apostles.

Further, consider the manner of the separation of these wicked men: there be three sorts of separation: First, by *apostasie*, when a man falleth wholly from his religion, from the Church, and from common grace. Heb. 6. 4. It is impossible that they which were once enlightened, *if they fall away, &c.* Secondly, by heresie, when men erre in the substance of doctrine and religion, and that of obstinacie. Thirdly, by *Schisme*; and that is when men hold the same faith and foundation, and yet disagree and separate in regard of order and ceremonie. These seducers separated themselves by *heresies*: their heresies were these: first, that men being in Christ might liue as they list, and so they were Libertines. Secondly, that among the people of God there ought to be no ciuill Magistracie, and so they became also Anabaptists. Here obserue that even in the Apostles time and daies were many heretikes; among whom was *Hymeneus* and *Philetus*, 2. Tim. 2. 17. and many wolues entred euen in their daies which spared not the flocke. Which may serue to stablish our mindes against the Papists, who obiekt that our religion is the

foundation of al heresies: as at the rising of which many heresies were reuiued: in so much as they call all our religion heresie, and the professors of it heretikes: by which reason they might as strongly prooue, that the doctrine of the Apostles themselves was heresie, and that the Primitiue Church in the Apostles time was hereticall and no Church: for in the first hundred yeeres after Christ the Church swarmed with heresies, sowne by Sathans instruments, to the choaking of that holy doctrine which was sowne by the Apostles and their successors in the fildes of the Church: nay rather we conclude our religion to be Apostolicall, because the same heresies which arose vp in the Apostles times against their doctrine, now reuiued againe vpon the reuiuing of our religion.

The second sinne of these seducers in this verse is, that they are *fleshy*, or natural men. For so it is explained in the last words [*not hauing the spirit*] wherein consider two things: first, who is a naturall man: secondly, that it is a sinne to be a naturall man, for it is noted as a maine sinne in these seducers. Touching the former, a *naturall man* is he who liuing a naturall life is endued with a reasonable soule, and is gouerned by nature, reason, and sense onely; without grace or the spirit of God: which may appeare first by the word *naturall*; which signifyeth such a man, as in whom the best thing is nature, and in whom there is nothing more excellent than his reasonable soule, though corrupted. Secondly, by the exposition, or rather opposition in the words: wherein it is opposed *vnto the spirit*, who is wanting vnto such a one to leade him in the way of a heauenly life. Further, that yet wee may know this matter the better, there be three things to be found in a naturall man: 1. He hath a bodie and soule vnitied together in one person. 2. In his soule he hath excellent powers and faculties, as will, vnderstanding, affections. 3. Hee hath all the ornaments of man, yet so as without grace: such as are, strength of bodie and minde, memorie, knowledge of Arts and Sciences, ciuill policie and vertues, as Iustice, Prudence, Temperance, discretion to discerne what is meete to bee done, what not: these are

are ornaments incident to corrupt nature, serving not to abolish, but to restrain and bridle corruption, and containe men in order, for the preservation of humane societie. Now he that hath these three and nothing else, is but a meere naturall man.

The second point is: that it is a sin to be a naturall man. Here it may bee asked, how it commeth to passe that a naturall man, because he is a naturall man offendeth God? Ans. There bee two things in euery naturall man to bee distinguished: first, there is nature: secondly, the corruption of nature: the former is from God: the latter from mans fall: which two may be indeede distinguished, but cannot now be separated: the one is not the other; but the one is not without the other; this corruption is that sinne which presseth vs down, and hangeth so fast on, Heb. 12. 1. which hath corrupted the whole mā, so as the whole frame of man, that is, his whole disposition and inclination is corrupted and euill from his youth, Genes. 8. 21. his *wisedome* is enmitie to God, that is, euen the best thing that is, or can be in the flesh, is hateful to God, Rom. 8. 5. *himselfe is dead* in sinnes and trespasses, Ephes. 2. 1. hauing no more abillitie to moue to any thing truly good, than hath a dead man to bestirre himself in and about the actions of life.

For the cleerer beholding of this corruption of mans nature, marke that there bee two degrees of it: the former whereof is a want of that goodnes and righteousness which at first was, and now ought to be found in our nature. The latter is a pronenesse and disposition vnto all euill, which carrieth the heart on euery occasion thereunto: this corruption must bee conceived as an ocean sea, sending out into euery channell and veine of the soule, and whole man, streames and floods of wickednes: for looke into the principall powers of the soule, ye shall neede to goe no further for the finding of this truth. For first, in the *minde* is such an impotencie, as whereby it is vnable to thinke or approoue of any thing that is truly good 2. Corin. 3. 5. *Wee are not sufficient of our selues to thinke of any good, but all our sufficiency is of God.* 1. Cor. 2. 15. The naturall mā *perceiue*th not the things of God; which is most manifest thus: first, hee

knoweth not God himselfe aright; for although hee may know God as an infinite and eternall being, or in some other attribute, yet he cannot know him as a father to himselfe. Secondly, hee knoweth not, neither conceiueth the corruption of his owne nature, nor his sinnes originall and actuall in the staine and danger of them. Thirdly, he conceiueth not of the remedie of sinne, the death of Christ: but accounteth it foolishnes that life should be brought out of death. Secondly, as his *mind* is blind, so a naturall mans *will* is rebellious, and is not subiect vnto the will of God, neither indeede can be. Ioh. 6. 44. *No man can come to Christ, vntill the Father draw him:* insinuating our withdrawing of our selues, and resistance of his call, vntill he turne vs & make our wils, of vnwilling, willing wils to will that which is truly good: whēce the Apostle saith, that *to will*, namely that which is truly good, is not of our selues, it is the gift of God. Now hence wee may resolute that question: why it is a sinne to bee a naturall man? not because a man hath nature in him: but because his whole nature is tainted with originall sinne.

Ob. The naturall man may pleade that he cannot helpe it; hee was borne sinfull: why then should he be blamed? Ans. Rom. 5. 12. *In Adam we all sinned;* for when he eat the forbidden fruit, we euen eat it in him, & are no lesse blameworthy than he was. Ob. But it will be said; it is no reason that we should bee said to sin in him, seeing then we were not? Ans. *Adam* was a publike person representing all mankind, and euery particular person descending from him; and therefore what he did, all and euery man did in him: Euen as a Burgesse in the Parliament giuing his voyce and assent, all the countrie or shire is said to giue their voices, though they be absent, and not present otherwise than in his person. God then giuing a prohibition vnto *Adam*, hee gaue it vnto all vs in him; and threatening him he threatened vs and all mankind: this onely is the difference that hee being the roote or stocke, and wee the branches arising from him, hee sinned actually, and we by relation and imputation. If then the naturall man still pleade hee was no cause but was borne so,

The naturall man procured that so he should be borne in Adam, and is therefore excusable.

the answer is cleere, that himselfe is a cause, although not in himselfe, yet in *Adam* before he was borne he procured that he should be borne a naturall man.

Secondly, it may be pleaded againe: If I be a naturall man, I am Gods creature as I am; why then should I be blamed? Ans. The former distinction betwene nature and corruption of nature must be here retained: for by the former the naturall man is Gods creature, and not in respect of the corruption of nature: for this he created not, as the other, but suffred it to passe by generation from man to man, for the execution of the punishment of the first sinne.

Quest. Why did not God stay this corruption in *Adams* person? Ans. God could haue done it; why he did it not, the reason is neither knowne, nor to be enquired; a secret it is, but yet a iust iudgement of God silently to bee with reuerence rested in, and not with curiositie to be searched out.

Vse. First, some may hence gather, if a man be iustly blamed for being only a naturall man, and not hauing the spirit of God; then every one hath power to receiue the spirit of God? Ans. This is no good reason, but is all one, as if because a bankrupt is blamed for not discharging his debts to his creditors; another man should conclude that surely he is therefore able to pay them. But these wicked men were blamed here, first, because they professed Christ, but yet had not his spirit: secondly, because that in *Adam* they were the causes that they were borne without the spirit of God, and so made themselves vnfit to receiue him.

Secondly, if naturall men bee iustly condemned, much more those that are worse than they, as Atheists, prophane persons, those which contemne the assemblies, and neglect the meanes of their saluation, and yet looke for saluation as well as others. The Gentiles who were without the law, *doe the things of the law by nature*, Rom. 2. 24. and yet many that professe the name of Christ, and liue vnder the Gospell, goe not so farre as those naturall men in doing the things of the law; so as euen those Heathens and naturall men shall rise vp in iudgement, and condemne many a professor of Christ; of whom euen many

come short of the Diuell himselfe, who beleeueth and trembleth; and yet not a few professors neither know what the Diuell beleeueth; neither through hardness of heart can tremble at the iudgements of God as he can doe.

Thirdly, those come farre short that think themselves in state good enough, because they liue ciuilly and deale iustly and neighbourly, as they say: for the naturall man can doe this, and yet shall be condemned: no plea shall stand at the great day of the Lord, but that which assureth of the pardon of sinne sealed vp with the blood of Christ. Let a mans outward and ciuill righteousness be neuer so great, yea if it could be equall to the righteousness of the Scribes and Pharisees, which for outward appearance was without all exception; yet if hee bring not a righteousness exceeding that, he can neuer be saued.

Fourthly, in that the naturall man is blamed for being a naturall man, this ouerthroweth all merits of congruities, which the Papiests boast of; because a mans person not being accepted before God, all his works are sinnes: the worke neuer pleaseth God till the worker first please him.

Fifthly, every professor of Christ must strip the naturall man, and become a spirituall person, that is, such as the spirit of God dwelleth in: for first, as the Father worketh our saluation, by giuing Christ and his merits; so must the holie Ghost by applying the same vnto vs, else can we looke for no saluation. Secondly, as the soule giueth life to the bodie, which else were dead; so the spirit of God is the soule of our soules, and quickneth them with new life being dead in sinne. Thirdly, wee can neuer know that wee are in Christ, or belong vnto him, but by the presence of the spirit in our hearts: 1. Ioh. 3. 24. *Hereby we know that he abideth in vs, euen by the spirit that he hath giuen vs.*

Quest. But how shall a man know whether hee hath the spirit or no? Ans. Let him examine himselfe, first, whether he inwardly loue and feare God in his word of promise and threatning: secondly, whether he subiect his heart and life vnto him: thirdly, whether his heart be continually lift vp in inuocation and thanksgiuing. All these are the workes of the spirit of God: and they which

which be of the spirit thus saue and affect the things of the spirit, Rom. 8. Quest. But I feare I haue not the spirit, how shall I obtaine it? Ans. By vsing the meanes of reading the Word, meditation, and prayer especially. Luk. 11. 13. *Your heavenly father giueth the holy Ghost to them that desire him.* Psal. 143. 5. 6. *I meditate in all thy workes; and stretch forth my hands vnto thee.*

Vers. 20. *But ye beloved, edifie your selues in your most holie faith: praying in the holy Ghost.*

IN this verse vnto the end of the 23. are set downe some meanes whereby all beleeuers may be fitted to the maintenance of the faith and true religion, vnto the which the Apostle hath in the former part of the Epistle perswaded. These meanes are contained in five rules here prescribed: first, concerning *Faith*: secondly, *Love*: thirdly, *Hope*: fourthly, *Meeknes*: fifthly, *Christian severitie*: the first of which is contained in this twentieth verse, which is, that *they should build themselves vpon their faith*; which is not barely propounded but inforced and vrged: first, by a motiue in this word, *most holie faith*: secondly, by the meanes of it, which is *prayer: praying in the holy Ghost*. In the rule note two things: first, that faith is a foundation: secondly, that the dutie of beleeuers is to build vp themselves vpon this foundation. Concerning the former: first it may be demanded what is here meant by faith? Ans. Here by faith is not so much meant the gift of faith, as the matter of it, namely the doctrine of faith and religion comprised in the writings of the Prophets and Apostles; in which sense it is said, that the Ephesians were built vpon the foundation of the Prophets and Apostles, that is, vpon their doctrine, Ephes. 2. The same was the rocke confessed by Peter, vpon which Christ promised to build his Church; and yet in the second place we must not exclude the gift it selfe: for although the doctrine be a foundation in it selfe, yet it is not so to vs, vnlesse we beleue it, and applie it to our selues by this gift. If any man aske what doctrine is this? I answer, the summe of it may be reduced to three heads: the first whereof concerneth mans *miserie* by his sinne, ori-

ginall and actuell: as also the dangerous fruits thereof. The second, the redemption of man from this miserie, and his freedome by Christ. The third, *the thankfulness* which man oweth for this deliuerance, and ought to testifie and expresse in pewnes of life.

Hence learne first what is the infallible marke of the true Church, whereby it may be discerned from the false and Apostaticall Church, and that is the doctrine of the Prophets and Apostles; for this being the very foundation of the Church, where it is, there the Church must needs bee: and this note of it selfe is sufficient to point out the true Church wheresoeuer. Secondly, seeing faith is the foundation of the Church, and not the Church the foundation of faith, beware hence of a damnable doctrine of the Popish Church, which teacheth that there can be no certainty of the points of religion, no nor of the Scriptures themselves, but onely by the iudgement of the present Church of Rome, and that Church must giue what sense soeuer she pleaseth to the Scriptures, else hath it none: wherein they play the part of preposterous builders, laying the foundation in the top of the building. Thirdly, it may be demanded how any doctrine becommeth a foundation vnto the saluation of men? Ans. Properly to speake, God and Christ is our foundation and rock, Psal. 18. 1. but because God reueileth himselfe and the meanes of our saluation in the word, it becommeth hence a foundation: as also secondly, because Christ, who is the proper foundation, is the summe of the doctrine therein contained.

Vse. First, let no creature draw vs from Christ, for then wee are drawne from our foundation. Secondly, the affections of our heart towards Christ must exceed all affections of any thing besides: our loue, feare, hope, confidence and trust, must settle themselves vpon him as vpon a foundation.

The second thing in this first rule is the dutie of every beleuer, which is to *build himselfe vpon his faith*; which that a man may doe fixe things are required: first, hee must haue in his heart a deepe sense and feeling of his miserie in such sort, as not finding in himselfe whereon to be founded, hee may feele him-

Papists
foolish build-
ers, laying
the founda-
tion on
the top of
the house.

himselfe to be founded vpon God and Christ: euen as in laying strong and sure foundations, men digge deepe; and if they finde sure ground, proceede on in their purpose: So this wise builder laeth his foundation *on a rocke*, Luk. 6. 48. Secondly, hee must haue *knowledge* of this doctrine of the Prophets and Apostles; for vnlesse it bee knowne it can bee no foundation. Thirdly, a *holie memorie* to lay vp the word of God in their heart as in a storehouse; for he that remembreth not the doctrine of saluation, can neuer build vpon it. Fourthly, *faith*, whereby not only we beleue the truth of it, but applie it vnto our selues; this knitteth vs vnto the foundation, without which the word shall bee no more profitable vnto vs than the Iewes, who mingled it not with faith, Heb. 4. 2. for this only applieth it vnto our hearts, Iam. 1. 21. Fifthly, the doctrine beleueed and applied must take *a deepe rooting* in the heart, it must descend into the affections, and there be embraced vntill it hath wrought out an experience of the sweet comfort of it. Sixthly, there must be *an vnfaigned obedience* vnto the whole word of God: *Not euery one that saith, Lord, Lord: but he that doth the will of my Father*, Matth. 7. 21. This man buildeth wisely vpon the rocke. Quest. But what is that which must be done of vs? Ans. Whatsoeuer is to bee done of vs may be reduced to three heads: first, *faith*, whereby the beleuer truly resteth himselfe vpon God; cleaueth vnto Christ for the pardon of sinne, and renounceth all other meanes in heauen and earth. Secondly, *repentance*, whereby he truly turneth from all sinne vnto God. Thirdly, *new obedience*, whereby hee endeouoreth to obey God in all his Commandements.

Vse. First, here is reprooued the carnall Protestant, who holdeth his religion but for forme and fashion, or for feare of lawes, he is altogether without foundation, and in a pitifull condition: seeing when the great day of the Lord shall approach, whosoeuer shall want Christ, their foundation shall fall before him. Secondly, we must neuer suffer our selues to be drawne from our faith and religion; nor lose our hold of the doctrine of godlines, though wee should suffer losse of lands, liuings, liberties, yea or life it selfe: if this bee once wrested

from vs, wee are fallen from the foundation, and haue lost our hold of happiness and life it selfe. Thirdly, wee may not take any rest till we be builded vpon this foundation, it being the foundation and ground-wooke of all our safetie and securitie: for Christian men are as houses built vpon the sea shore, who must looke for the waues and billowes of afflictions, one in the necke of another: euen as one surge in the sea ouertaketh another; how should they hold out when this raine falleth, these floods come, these windes blow and beate vpon their house, vnlesse they be founded vpon this rocke? how else should not their fall be great? but this sure foundation establisheth the heart against all calamities of this present life, yea in the houre of death also, which otherwise is the downfall to hell, yea and in the day of iudgement the sentence shall passe on their sides, who are laid on this foundation: they shall be found worthie to stand before the Lambe, when the diuell and his angels, with all sinners and sinne it selfe shall be cast into the bottomlesse lake. Now as euery particular Christian man is to be a practiser of this dutie in his owne person, so also may it bee fitly applied to the state of the whole land, which by Gods blessing hath had for many yeres this foundation laid within it: through the which it hath been able to withstand, yea and subdue many rebellions, treasons, forces, and powers, intended against it; and besides hath had securitie and safetie, vnder Gods protection, with much peace and prosperitie. Would we now know the way to haue this peace and securitie continued to vs and ours? the way is to continue and abide vpon this foundation, not looking backe to Poperie or superstition; but taking out the wholsome counsell of good King *Iehoshaphat*: *Put your trust in the Lord and ye shall be assured; beleene his Prophets, and ye shall prosper.*

In this dutie of beleuers marke further, first how the Apostle ascribeth power to the beleuer to build himselfe: for although by nature men want this power (for the naturall man cannot of himselfe so much as thinke one good thought) yet the regenerate whom the Lord, by his spirit hath mooued, haue a power giuen them to mooue themselves,

selues, and build themselves, that which was before to nature impossible, is made possible by grace.

Secondly, note further the force of the word, *build up* which requireth not onely a building, but a going on, and encreasing in building: as if he had said, *Build up your selues more and more.* A dutie which needrely concernes men in these daies, wherein men decline to Atheisme, and Poperie, (which also is but a painted Atheisme) when men can content themselves to goe backe, and fall from their former loue, and are afraid to bee found either hot or cold. This disease of our daies hath this Apostle forwarned vs of in this Epistle, being one of the last farewell of the Apostles to the Church. Let vs then take notice of our declinings, and doe our first works, and goe on forward to perfection, building vp our selues daily, lest it come to passe that the Lord come against vs, spue vs out of his mouth, remote our Candlestick with his other blessings, and leaue vs vnto our too late and vntimely repentance.

The motive whereby this rule is enforced vpon the church, is drawne from a propertie of faith, which is that it is *most holy*. Wherein (to vnderstand it) we will shew first what holines is properly: secondly, that faith is most holy. For the former, in this holinesse there bee two things: first, a freedome from all fault and blame: secondly, an excellencie or perfection consisting of many diuine vertues. Holinesse thus vnderstood is two-fold: *vncreated*, or *created*. *Vncreated* is the holines of God, which is nothing else but the perfection of his properties and attributes: this holines is incomprehensible, and infinite, yea the fountaine of all other holines. *Created* holines is a certaine gift of God, which by some proportion resembleth this vncreated holines of God; the subiect whereof are Angels, man, and Gods ordinances, especially the written word: so as this holines of faith is this deriued holines, and not the former.

Secondly, how is the doctrine of religion most holy? Anſ. First, *in it selfe*, being without all fault and error, and hauing sundrie excellencies, being full of diuine wisdom and truth, and the onely instrument whereby Gods infinite wisdom and goodnes is made

knowie vnto vs. Secondly, in regard of the effect and operation, which is to make the creature, but especially man holy: Ioh. 17. 17. *Sanctifie them in thy truth, thy word is truth.* It sanctifieth men instrumentally, in that it maketh them resemble God in many graces: by this David became wiser than his Teachers, Psal. 119. and so resembled God in wisdom, Iam. 3. 17. This wisdom which is fro about (of which the word is the instrument) is *pure, peaceable, pasſie to be intruated, full of mercie and good frutes, without iudging, and without hypocrisie.* Thus wee see how it maketh men resemble God in all these, yea and in all other vertues. Thirdly, it is *most holy*, because it sanctifieth all inferiour creatures to the vse of man, so as hee may vse them with good conscience: 1. Tim. 4. 4. *Every creature of God is good, sanctified by the word and prayer.* Where (by the way) may be noted the superstition of the Romish Church, which halloweth Bread, Salt, Water, Palmes, &c. for the curing of diseases, casting out of diuels, & working wonders: which practise of theirs is nothing but the defiling and prophaning of the creatures, by superstitious prayer seeming to hallow them, yet without any word or warrant, either of promise or commandement: which is the principall instrument of sanctifying the creatures vnto their lawfull ends and uses.

Hence learne first, that the doctrine of the Prophets and Apostles is from God; because it is full of wisdom, without any follie, full of truth, voide of all falsehood; as also most holy both in it selfe, and in operation and effect, and in the author, as proceeding from him who is the fountaine of all holines: it is not of men, neither needeth the euidence of men; by this propertie only (if it had no more) it carrieth with it, and containeth within it sufficient euidence against the gates of hell, that it is from God, and holy as himselfe is. Secondly, the word being most holy, it must dwel in our hearts plentifully, and our care must be that it may be written in the tables thereof, that it may bee an ingrafted word, bearing rule ouer our wils and affections, yea ouer our whole liues: for where it ruleth it sanctifieth the whole man. Thirdly, the doctrine of true faith sanctifieth vs; but as it is

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received, beleueed, and applied by faith and no otherwise, when it taketh place in vs then it sanctifieth vs: it is not the rehearsing of the articles of it, nor the knowledge of it, nor carrying about with vs the words of it that can worke grace, but the hiding of it and mingling it with faith in the heart: from which we gather that it is a foule error of the Papists, to teach that the Sacraments conferre grace, by the worke wrought, and that as the penne writeth by the hand of the writer, and that of it selfe, the hand mouing it; so the Sacraments of themselves sanctifie, being administred by the Minister: but this is erroneous, for the Word and the Sacraments are both of one nature, the Sacraments being none other but the word made visible: but the word read or vttered sanctifieth not by the worke done, but by being beleueed and applied by faith: therefore no more doe the Sacraments by being administred, but by apprehending Christ in them: grace must be conferred by the Spirit of grace, and not by the vertue of any action in the Sacraments.

The last point in this first rule, is the meanes whereby beleueers are to build vp themselves in their most holy faith, and that is prayer [*praying in the holie Ghost.*] Wherein euery member of the Church is put in minde of a principall dutie, namely, that whensoever wee feare, or foresee a falling, and defection fro the faith, by reason either of weaknes within, or persecution without, the time it is to repaire vnto God by the prayer of faith, crauing at his hands strength, and power not onely to bee preserued from reuolt, but also to bee confirmed in the faith and doctrine wherein we stand. The Apostle hauing exhorted the Ephesians to stand fast and be strong in the Lord, and hauing prescribed some meanes tending to that purpose; in the 18. verse hee concludeth the principall of the rest to bee prayer; *praying alwaies with all prayer and supplication in the spirit*: and that it is so, appeareth by two reasons: first, by prayer faith is exercised, yea and increased, according to the increase whereof, the other graces of zeale, hope, patience, and constancie are likewise confirmed and animated. Secondly, faithfull prayer hath a faithfull promise made vnto

Eph. 6. 10.

it, *Aske and ye shall haue, seeke and ye shall finde, knocke and it shall be opened vnto you*: these promises we must lay hold vpon and applie vnto our selues, for the stirring vp of continuall prayer, and strengthening of grace, especiallie in time of temptatio, and in sense of frailtie, and then God will be good in hearing and helping, as his promise is.

Now in this meanes obserue the manner of making prayer in these words, *In the holie Ghost*, which are added for foure causes: first, to giue vs to vnderstand that although a man be regenerate, yet he cannot pray as he ought, vnlesse hee be still mooued, helped, and stirred by the holy Ghost. God giueth sundrie graces in the conuersion of a sinner: first, a preuenting grace, which yet is not at all effectuell, vnlesse it be seconded and helped with a supplie of a second grace: for that is true euen of the regenerate, *Without me ye can doe nothing*, Ioh. 15. God giueth first the will, and then the deeds, Phil. 2. 13. yea and the continuance of the doing of that which is truly good: *Hee that hath begun the good worke, will performe or finish it*, chap. 1. 6. Here let grace be euery way grace, lest it be no grace at all; let God who is all in all haue all the glorie of all; as for the doctrine of mans merit and humane satisfaction, which robbeth God, to enrich man, it here falleth to the ground. The second is, because prayer is a singular and especial worke of the holy Ghost in vs; who stirreth vp in vs these grones and sighes which we cannot expresse, Rom. 8. and maketh vs crie *Abba Father*, Zach. 12. 10. this *spirit of grace* and compassion is promised to bee *poured out vpon the house of Dauid and inhabitants of Ierusalem*: and from hence a man may examine and finde whether he be the childe of God or no; for if he haue the spirit of God he is his, and if he haue these holy motions and desires to pray, and can send out these cries vnto God vnfaignedly, he hath the presence of the Spirit; and he that hath not this spirit in these blessed fruites of it, is none of his. Thirdly, these words are added, to teach vs that when wee pray, wee must doe it our hearts; for where the spirit of God dwelleth, thence must prayer proceed, but his abode is in the heart, and therefore prayer (that God many acknowledge it to proceed from

from the spirit) must bee hartie: and so of all other spirituall duties: Colloſſ. 3. *singing with grace in your hearts*: Rom. 1. *whom I serue in my spirit*: where the Apostle expresseth a reason why prayer should proceed from the heart, because prayer is of the same nature with faith and the spirituall worship of God, yea indeede is a part of it answerable vnto God himselfe who is a spirit; but all these are seated in the heart, and spirit, and consequently prayer it selfe ought so to be: neither is it the outward action or words which is simply the worship of God, but so farre as they consent and proceed from the heart. Which teacheth vs that whatsoeuer religious dutie wee are to turne our selues vnto, wee are first of all therein to approoue our hearts vnto God. Fourthly, that there may bee a distinction made betweene the true beleuer and the hypocrite and carnall man. The hypocrite he prayeth outwardly for forme and fashion; the naturall man in affliction prayeth of compulsion, as a man that is racked and tormented, without any loue of God at all; both of them without any inward sense, or rectified disposition of the heart; but the beleuer hee prayeth in the heart and in faith, the spirit of God disposing his heart aright vnto prayer.

Quest. How doth the holy Ghost direct the heart? Answ. By fīue waies or meanes: first, by *illumination*, whereby hee reueileth God to man, as also his owne estate; both of them in part. Secondly, by *conuersion*, whereby hee turneth the heart vnto God once made knowne. Thirdly, by *direction*, whereby hee directeth the heart to deale as with God himselfe, taking it from outward meanes. Fourthly, by *seruent and constant desires* for things spirituall or temporall. Fifthly, by *faith*, whereby we can rest on God for the accomplishment of the things wee haue heartily desired.

Quest. Whether may we not pray to the holy Ghost, seeing here it is said, praying in or by the holy Ghost? Answ. We may not onely pray in or by him, but vnto him: for although wee haue no particular example hereof in the Scripture, yet wee haue sufficient warrant: for the three persons being vndiuided in nature, must be also vndiuided in worship, and one being worshipped,

all must be worshipped. Secondly, wee are baptized into the name of the holie Ghost, as well as of the Father and Son, and therefore hee is to be prayed vnto, euen as they are. Ob. But wee are not commanded to pray any where by the Father or Sonne, as here by the holie Ghost, which argueth that the holie Ghost is not the author of our prayers, as they are. Answ. The Apostle here would haue vs obserue an order in the working of the Trinitie, for all the three persons are authors of our prayers; the Father and Sonne make vs to pray, but by the holy Ghost; the holy Ghost maketh vs pray, but more immediatly, for he is the immediate author of our prayers: which teacheth that when we pray, it is not of our selues, but from the spirit which stirreth and sendeth vp heauenly requests for vs: herein then wee must renounce our selues, magnifie the grace of God within vs, and shew our selues thankfull by entertaining carefully such holie motions of this most holie Spirit of God.

Verſ. 21. *And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.*

These words containe the second rule of the Apostle tending to the preservation of faith, and true religion concerning loue; and it is indeede of speciall vse; and direction for the framing of our liues: Christ calleth the loue of God and men the summe of the whole law: Paul calleth it the end of the Commandements. This caused Paul to keep faith & good conscience: 2. Cor. 5. 14. *The loue of Christ constraineth vs.* Now for the better informing of our vnderstandings, and our furtherance in obseruing this rule, fīue things are to be considered: first, what is meant by the loue of God? Answ. Wee are to vnderstand by the loue of God a diuine verdue in the hearts of the beleeuers, whereby they loue God and Christ, properly and simply for himselfe, rest in him, and cleave vnto him as the most absolute good: for by Gods loue in this place is not meant that loue whereby God loueth man, but whereby man loueth God. Quest. Why doth the Apostle here omit the loue of man? Answ. Because the loue of man to man is included

cluded and to bee vnderstood in the other as a fruit necessarily flowing from it: for first, whe a man loueth his neighbour, herein after a sort he loueth God: for then is God loued not onely when our affection of loue is directed vnto himselfe, but also when his ordinances, his creatures, image, and other things partaining vnto him are loued. Secondly, the Apostle *Paul* calleth the loue of the neighbour *the fulfilling of the law*; which cannot be vnlesse we include also therein the loue of God, or rather it within Gods loue; and ioyned them both together. Now if the loue of man be the fulfilling of the law, how much more is the loue of God, which by the same reason must include the other? Thirdly, it is a true rule in Diuinitie, that the first Commandement must bee included and practised in all the nine following, as being the foundation of them all. Now the maine durie of the first Commandement is the loue of God, which must goe with the practise of all the other, so as al the duties of the other Comandements are included in y same.

The loue of God groweth not naturally in our owne grounds.

The second point is, whether this loue of God bee in man by nature, or giuen by grace? Ans. It is not from nature, but a gift of grace following faith and iustification. Ioh. 14. 14. *If ye loue me, ye will keepe my commandments*; both which proceed from one beginning: as no man then can by nature keepe the Commandements, so no man can by nature loue God aright. Rom. 8. 5. *The wisdom of the flesh* (that is mans best things, his best thoughts and affections) *is enmitie to God*, therefore can there be no true loue of God in nature. 1. Tim. 1. 5. *The end of the commandement is loue out of a pure heart, and of a good conscience and faith vnfeined*. Againe, wee must first beleeue that wee are loued of God, before wee can loue him. 1. Epist. Ioh. 4. *We loue him, because he loued vs first*. It will bee objected here, Luk. 7. 47. Many sinnes are forgiven her, *for she loued much*: where it seemeth that loue is the cause of forgiveness of sinnes. Ans. I answered, this word (*for*) doth not signifie here *a cause*, but a *reason* drawne from the signe, as it is also elsewhere vsed; this then is the sense, many sinnes are forgiven her, and hereby ye shall know it, because or in that she loued much,

Note hence first that doctrine of the Church of Rome to bee false, whereby they teach that before iustification there must be a disposition and aptitude in a man thereunto, standing in a feare of hell, loue of God, &c. for by this doctrine y loue of God in man should go before iustification, which is a fruit and follower thereof. Secondly, that is as false, that loue is the soule and life of faith, for though in time they be both together, yet in the order of nature loue followeth after faith, & therefore cannot be the forme and soule thereof. Thirdly, it hath bin the opinion of some, that faith apprehendeth Christ by loue, and not by it self; but this is also erroneous: for loue in order followeth apprehension of Christ, and therefore Christ is not apprehended by loue. First we beleeue, and being knit vnto Christ by faith, then our hearts are knit vnto God by loue.

The third point is, what is the measure of loue whereby we must loue God and man. Ans. According to the two distinct parts of the word of God, are prescribed two distinct measures of loue. The measure of the law is to loue God without measure, for it requireth that wee loue God with all the powers of our bodies and soules, and *with all the strength* of all these powers, Luk. 10. 27. This measure is not now in our power to performe, no not although wee bee borne anew: for being still flesh in part, some of the powers of our strength are withdrawne from the loue of God. The Gospell is a qualification of the law, and moderateth the rigour thereof; it freeth a man not fro louing God, but exacteth not this loue in the highest measure and degree, but accepteth such a measure as standeth in 3. things: first, in beginning truly to loue God: secondly, in the daily increase in this loue: thirdly, in being constant in the same vnto the end: this measure the Lord accepteth for perfect loue, in those that bee in Christ, in whom the imperfection is couered. Deut. 30. 6. *The Lord thy God will circumcise thine heart, that thou maist loue the Lord thy God, with all thine heart, and all thy soule*, that is as if the Lord had said, I will ingraft the true loue of my selfe in your hearts which you shall increase in, and constantly proceede in the same, and then

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then I will account and accept of it, for the full measure of loue that my law requireth; which distinction is the rather to be considered, because the Papists teach, that the loue which the Lord requirerh of Christians, is the same for substance and measure which the law prescribeth: and for the perfection of our loue, they say a man may doe more than the law bindeth him vnto; as if he gaue all his goods, to the poore, it is more than ever God in his law hath commanded: and if wee loue God aboue all creatures. (which they say a man may doe though imperfectly) it is the loue which the law prescribeth. But all this is most false, and so the Apostle Galath. 3. 10. concludeth it, as many *we are vnder the workes of the law are accursed.* If all men bee condemned by the law, then is no man able to performe the loue and duties which it requireth: but he taketh the former for granted, for else his argument could not hold; and therefore that none can performe the loue which the law enioyneth is true. Secondly, the common opinion of men is, that they euer loued God with all their heart, and it is pitie wee should liue that doth not so: but it is a mere delusion, for if it were so, what needed any qualification or moderation of the law by the Gospell?

The fourth point is, wherein standeth the loue of God? Ans. 1. Epist. Ioh. 5. 3. *This is the loue of God, that ye keepe his Commandements.* Ioh. 14. 13. He that keepeth my Commandements is he that loueth me: the reason whereof is this; he that loueth God, loueth his word, and he that loueth his word wil bewray his loue in yeelding answerable obedience thereunto; and in one word this keeping of the Commandements standeth in these three things: first, in faith, for it must bee the worke of a true beleuer: secondly, in conversion vnto God: thirdly, in new obedience: which sheweth many a man how miserably he hath been heretofore deluded by Satan; for every man professeth and pretendeth the keeping of the Commandements, and yet the most are so farre from doing them, that they know them not, neither care to know them.

The fifth point is, how a man should preserve in him the loue of God and of man? Ans. First, the meanes whereby

man may preserve himselfe in the loue of God is two-fold: first, every one must labour daily to haue his heart settled in the sense of Gods loue towards himselfe: for the more he shall feeble Gods loue confirmed vnto him, the more shall his loue bee inflamed and increased towards God againe; euen as the more wee feeble the heate of the Sunne, the warmer wee are. Secondly, wee must keepe a daily obseruation of Gods blessings spirituall and temporall, which is a speciall meanes not onely to confirme and augment our loue, but preserve it constant to the end. Psalm. 118. 1. *I will loue thee dearly, O Lord.* Why what made David thus resolute himselfe? the reason is rendred in the next words; The Lorde is my rocke, my fortresse, my strength, and hee that deliuereth mee. Secondly, men must vse the meanes whereby they may preserve their loue to men; and these are of two sorts, for some stand in meditation, others in practise. The meditations are foure. The first is the consideration of the spirituall and neere coniunction of all those that are true beleeuers, of which number wee profess our selues al to be, who haue all one Father, God: one Mother, the heauenly Ierusalem the Catholike Church; all begotten of the immortall seede, the word of God: all liue by one faith in Christ, and all are heires of eternall life and glorie. This was Pauls motiue perswading him hereto: Ephes. 4. 3. 4. *There is one Lord, one faith, one baptism, one God and Father of all:* see Phil. 2. 1. 2. The second meditation is, that the duties of loue which man sheweth to man, especially the faithfull; God accepteth as done to himselfe: so saith the Wiseman: *He that giueth to the poore, lendeth vnto the Lord.* And Math. 25. *When I was hungry, ye fed me, &c.* namely in my members vpon earth. The third meditation is the consideration of that curse, which is due to them that neglect duties of loue to man when occasion is offered: Math. 25. *Depart ye curst, I was hungry, ye fed me not:* to auoide this curse, we must embrace the Apostles counsell, *so walke in loue.* The fourth is, to consider that the loue of man to man is a grace of God, which leadeh a man by the hand to the first degree of hap-
pines;

piners: 1. Joh. 4. 16. *He that dwelleth in loue, dwelleth in God, and God in him;* that is, hee hath entred the first degree of happines, for hee hath fellowship with God: and verse 12. If wee loue one another, Gods loue is perfect in vs. Now as nature it selfe can tell vs a happines is to be sought for; so let this grace leade vs to the degrees and beginnings of it.

The second sort of means stād in practise; and the rules of practise be fixe. The first is the practise of the law of nature, being the summe of the Law and the Prophets, by Christs own testimonie: *What soeuer ye would that men should doe vnto you, doe you the same vnto them.* The meaning of which golden rule is this: Looke what we would haue other men to thinke, speake, and do to vs, that must we thinke, speake, and doe vnto them, and no worse: and on the contrary, consider what we would not that men should thinke, speake, or doe vnto vs, that wee must abstaine to speake, or thinke, or doe vnto them. The practise whereof would cut off many wrongs, contentions, fraudes, and iniuries both in word and deed.

The second rule of practise is in Gal. 5. 13. *Doe seruitee one to another by loue:* that is, let euery man in his place and calling become seruant to another, and so preserve loue by the duties of loue. The reason hereof is, because God (although he might if he had pleased preserve man without man) would haue man preserved by man, and that euery man should be his instrument for euery mans good in regard both of bodie and soule. For which end he hath furnished men with severall artes, sciences, trades, and callings, that one man might stand in need of the help of another. Secondly, we are placed in the world that here we might serve God indeed, not in speculation onely, but also in our whole practise in our standings and callings, he will be served of vs in our serving of man, for these two must goe together, and as it were hand in hand, the service of God and the service of man. Whosoever therefore imploy their callings principally for the purchasing of their profits, pleasures, honours, and not for the good of men, they abuse their callings, prophane their lives, and mistake the proper end of them, as though they

were borne onely to live vnto themselves and serve themselves, and neither God nor man besides: from which too common a practise hath that diuellish speech sprung, and by Satan put into the mouthes of many men: *Every man for himselfe, and God for vs all.* A speech well becoming those who are at open enmitie with the duties of true loue.

The third rule is in Phil. 4. 5. *Let your moderate minds be knowne vnto all men.* Wherein is commended that meeknes of minde, whereby wee can with moderation and equitie beare with men for the preservation of loue: see Phil. 2. 3. This moderation standeth in foure actions: first, in bearing with defects and infirmities of nature, as hastines, frowardnes, desire of praise, slownes, and such weakenesses, it is the part and property of an equall minde, not to be seuer, or hastie against these, but rather to passe by them, as Salomon saith: *It is the glorie of a man to passe by an infirmity.* Secondly, in covering many, yea a multitude of sinnes: yea and if a man be called to reueale and discover them by way of testimonie, it causeth a man not to aggravate the crime, but equally to speake even as the thing is. Thirdly, in construing mens meanings, words, and actions (if it be possible) in the better part, even so farre as the word of God giueth vs libertie: for it is a fruite of malice to misconster men, to make an offence where it is not giuen, or not to be taken, and that is so long as the wickednesse is not apparent. Fourthly, in restoring him that is fallen into a fault, by the spirit of meeknes, curtesie, and humanitie: even as a Surgeon dealeth with a broken arme or legge, not with roughnes, or anger, but with mildnes, yea and pitie towards the offender, so setting him as it were in loynt againe.

The fourth rule is in Rom. 12. 10. *Be affectioned one towards another with brotherly loue.* How may that be done? Answ. In the next words, *in giving honour one before another,* not in taking honour as our nature is; but in preferring others before our selves: and here wee must not conceive of this honor as a meere ceremonie, standing in some outward gesture; but it is a reverent opinion conceived inwardly in the

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the heart, whereby every man thinketh better of another than of himselfe, and accordingly yeelds him more honour. But some will say here, this is hard to doe, to esteeme of every man better than our selues, and how may we attaine vnto it? Ans. Whosoever iudgeth this so hard a lesson, let him enter into the serious examination of his owne heart, without partialitie, let him looke narrowly into himselfe, and hee shall espie such a bodie of sinne for measure and manner, as he cannot finde in any man besides; so as in the true sense of his estate he can neuer abase any man so farre as he can himselfe, whereby he shall come to iudge every man worthie to bee preferred and honoured before himselfe.

The fifth rule is in Ephes. 4. 26. *Let not the Sunne set vpon your wrath.* A very necessarie rule; for seeing we be but men, we cannot be without many sinfull motions, and especially of reuenge vpon occasion: but here we are counselled forthwith to stay and repress them, yea and to break them vtterly off: that although anger, wrath, and reuengefull thoughts will arise vp in our hearts, yet we must extinguish them, and not suffer them to continue with vs, no not for the space of a day. The same Christ himselfe hath taught, Mar. 11. 25. *When ye stand to pray, forgiue, if ye haue any thing against any man.* So often then as we are to pray (which is at the least daily) so often are we to forgiue iniuries offered to vs, for we pray to be forgiuen as our selues doe forgiue others: men content themselves to carry their wrath a whole yeere together, and if they forgiue once a yeere at Easter, or at the receiuing of the Sacrament once a quarter, it is as much (they thinke) as they neede to doe: but they forget that the Sunne must not goe downe vpon their wrath.

The sixth rule, Rom. 15. 2. *Let every man please his neighbour.* Some will say, how can this be, for some will neuer be pleased, if wee condescend not to their corrupt and wicked desires? Ans. The next words expound the Apostles meaning; *for good.* What is that? Ans. For his edification: so as the generall commandement admitteth this limitation; that men must be pleased, but onely so farre as it tendeth to Gods glorie, their

owne good and edification. So Rom. 12. 18. *Haue peace with all men;* but yet with a double limitation: first, *if it be possible:* secondly, *if it be in you;* or so much as lieth in you, wee must not carrie crosse and thwart mindes, as being enemies vnto peace, but applie our selues to the preservation of it in our selues and others: thus shall we testifie our selues to be admitted into Gods kingdome, *wherein the lion and lambe play together,* and the yong childe with the Cockatrice, Isai. 11. Whereby thus much is signified, that men once conuerted shall be so changed and altered, that if they were neuer so fierce and cruell against the Church, and one against another before, yet now they shall be framed to a peaceable and mecke disposition towards all men.

Now to perswade vs to the practise of these rules: consider first that these are the last times, wherein most men are *louers of themselves,* and louers of men for their owne aduantage, 1. Tim. 3. 3. even so farre as by them they may attaine and retaine their wealth, pleasures, and pompe; but few are they that loue men for God, or his graces in them: now seeing the times more call for these duties, let vs bee the more careful in them. Secondly, loue amongst men is the bond of societies; for what else linketh man to man but loue? which therefore the Apostle calleth *the bond of perfection,* and truly, for it maketh men speake and thinke one thing, and perfecteth their societie. Seeing then Christian societies are Gods ordinances and preserued by loue, wee are to labour the more in the preservation of it. Thirdly, the office and action of loue is most excellent, for the manifold gifts and graces which God bestoweth on men for the vse of the Church and Common-wealth, are all hereby made profitable thereunto, all ordered hereunto aright, and all hereby applied to their right ends and vses: the gifts of knowledge, tongues, artes, wisdom and such like, without loue they puffe vp, *but it is loue that edifieth,* 1. Cor. 13. and which causeth man to applie and vse these gifts to the good of man.

The third rule for the maintenance of faith concerneth *Hope*; in the next words, *looking for the mercie of our Lord Iesus*

Please men
in God, and
for good.

Iesus Christ vnto eternall life. Wherein is contained a description of hope, which is this: Hope is a gift of God, whereby we waite for the mercie of Iesus Christ to eternall life. For the better conceiuing of which grace, consider in the words three things: first, the person on whom wee are to waite by hope, namely our Lord Iesus Christ, together with the properties of this waiting, which are foure: first, it must be certaine without doubting: for the Apostle ascribeth a full perswasion and assurance vnto our hope, as well as vnto our faith, Heb. 6. 11 neither doth hope make a man ashamed by disappointing him of the thing hoped for, Rom. 5. 5. Secondly, it must be against hope, that is, against all humane hope, reason, sense, and whatsoeuer may be grounded vpon these. Thus *Abraham* beleueed against hope, Rom. 4. 18. Thirdly, it must be a patient waiting on Christ: Rom. 8. 15. *If we hope for that we see not, we doe with patience abide for it:* for otherwise the thing hoped for deferred, maketh our waiting painfull and tedious. Fourthly, it must be grounded vpon the word and promises of life. Psal. 130. 5. *My soule hath waited, and I haue trusted in his word:* Heb. 6. 18. the ground and anchor of our hope is made not onely the promise, but the oath of God who cannot lie, although he should not swear, *that we might bold fast the hope that is set before vs.*

The second point is, the thing for which we must waite, which is not for gold, siluer, honours, pleasures, but only for the mercie of God in Christ vnto life eternall: by which we must not vnderstand the beginnings of mercie, for these we alreadie here enioy, and hauing the present hold thereof, need not hope for the same, but for the full measure, and accomplishment of Gods mercies hereafter to be enioyed. The like manner of speech hath *Paul*, Rom. 8. 24. *We waite for our adoption and redemption,* not that wee are not alreadie adopted and redeemed; but that it is not as yet fully finished and accomplished in vs, as hereafter it shall be.

The third point is, the fruite and profit of this waiting; and that is life eternall, and therefore is added, *vnto life eternall*, giuing vs to vnderstand, that our waiting shall bring vs vnto, and set vs in the possession of this life. So as the de-

scription standeth in setting downe two effects of hope, described first, that it causeth to waite on Christ for mercie: secondly, that it doth not faile nor make a man ashamed, for he waiteth vnto eternall life, and in this expectation is put in possession of the same. From the former effect we learne first to put a difference betweene hope and confidence: first, by hope we waite on Christ, but by confidence we rest vpon him, and quiet our hearts in him. Secondly, hope is of things to come, and confidence of things present, at least made present by faith. *Matth. 9. 2. Haue confidence, and thy sinnes are forgiven thee.* Whence we may discerne an error in Popish religion. They teach with vs that a man is to haue confidence in Christ, but they include it vnder hope, and will not permit that it should bee referred to faith, because then they should be drawne to grant a speciall faith. But that is erroneous, seeing confidence is not of things to come as hope is, but of things present: and therefore although confidence goeth with hope, yet it is no branch of it, but proceedeth from faith. Secondly, seeing this waiting is a certaine expectation of Christ, hence I gather that there is a speciall faith; for if there bee a speciall hope, there must needes be a speciall faith to ground this speciall hope vpon: for wee can neuer certainly waite for that, whereof we are vncertaine whether it belong vnto vs or no: he that hath receiued the earnest, may certainly waite for the whole summe; but it is faith which receiue the earnest of the spirit, from whence our hope is raised. Heb. 11. 1. *Now faith is the ground of things hoped for:* for which cause it is that hope also hath his full assurance ascribed vnto it as well as faith. And hence wee may further take knowledge of another of their errors, whereas they teach that hope indeed is ioyned with a certaintie, but they distinguish of certaintie, which is (they say) either of the will or vnderstanding: hope they graunt hath the certaintie of will, but not of iudgement and vnderstanding: but this is false, seeing the Apostle Heb. 12. *commandeth to reioyce in hope;* which no man can doe, vnlesse the iudgement be certaine and settled; he that is not certaine of mercie, can neuer hope certainly for mercie.

mercie. Thirdly, wee learne hence to waite by our hope in Christ for life euerlasting euen to the death, that must be the white which must euer be in our eye, at which wee must continually direct our aime. We haue many examples of holy men who haue gone before vs in this dutie: *Jacob* when hee was making his will, inserteth and as it were interlaceth this speech: *O Lord, I haue waited for thy saluation*, Gen. 49. 18. *Moses* had his eye euer vpon the recompence of reward, Heb. 11. 26. *Iob* would trust in the Lord, *yea although he should kill him*, Iob. 13. 15. *Dauid* was much and often in this expectation of the Lords mercie, Psal. 40. 1. *In waiting I haue waited on the Lord*, that is, I haue instantly waited: *and mine eyes haue failed me, whilest I haue waited for my God*, Psal. 63. 3. and Psal. 16. 9. *My flesh shall rest in hope*: his hope was that his flesh should rise againe vnto life euerlasting. Obiect. But how ca we nourish this hope (will some man say) seeing we are so tossed & perplexed with so many miseries and grieuances in this life? Ans. *Paul* meeteth with this obiection, Rom. 1. 3 *We reioyce in tribulation*. Qu. How can we doe so? Ans. When wee subiect our selues vnto God in afflictions, *he speedeth abroad his loue in our hearts*, and this breedeth patience, which bringeth forth experience, and experience hope, which maketh not ashamed; being the helmet of saluation, and our anchor which staieth our ship in the troublesome sea of this life. Fourthly, if wee must by our hope waite on Christ; then in all our requests and petitions vnto God we must abide the Lords leisure, not limiting him, or prescribing the time vnto him of hearing; for herein our hope must exercise it selfe.

Further, from the obiect of this waiting, which is the *mercie of God*, we may learne diuers points: first, that there is no such merit of worke as the Papists dreame of, for then might we waite for iustice, and of due lay claime to life eternall. But here we haue another lesson read vs, namely that the Saints of God iustified, sanctified, and so continuing, (for so such *Jude* wrote, as verse 1.) must waite for the mercie of God vnto life eternall. Yea let a man keepe all Gods Commandements hee shall merit nothing, he doth but his dutie. In the se-

cond Commandement the Lord saith *he shewes mercie on thousands*: but who are they? *euen to them that loue me and keepe my Commandements*. If *Adam* had stood in innocencie, he could not haue merited any better estate than hee was in; how much lesse can wee since the fall? nay Christ as hee was man alone, could not merit, nor did nor, but in regard of the personal vnion. But the Papist will here say, that life eternal is promised vpon condition, and if wee can keepe the Commandements wee may merit. I answer, if wee keepe the condition of our selues wee may merit indeed; but this is impossible, for euen our keeping of the condition were of mercie; and mercie and merit will neuer meete and stand together. Secondly, if we waite for mercie in Christ, then must wee altogether despaire in regard of our selues of euer attaining life euerlasting, for hope sendeth a man out of himselfe, and causeth him wholly to relie himselfe vpon Christ. Thirdly, if we must waite for the accomplishment of mercie, which tendeth to life euerlasting, then much more must wee in our dangers or troubles waite for Gods mercie in our deliuerance. If wee must waite for the greater, wee may for the lesse, Hab. 2. 3. *At last the vision shall speake, and not lie; though it tarrie, waite*. And Isai. 28. 16. *He that beleaueth maketh not haste*. This meeteth with mans corruption, who in present trouble will haue present help, or else he wil fetch it from hell it selfe, from Satan and Sorcerers: but such neuer learned to waite on Gods mercie for saluation; for then could they waite his leisure in lesler matters for health and ease, and with more comfort make farre lesse haste.

Secondly, from the second effect or fruite of hope, namely, that it deceiueth not nor disappointeth him that hopeth; note first a difference betwene humane or carnall, and religious or Christian hope. The former often deceiueth men, at least when death commeth all such hopes perish: but the second neuer deceiueth a man in time of need, nor in death it selfe. Secondly, hence a man may and must beleene his owne perseuerance in grace: for where this hope is, such a man cannot fall wholie from Christ, for then his hope should disappoint him: neither from his owne

Wicked men in present troubles must haue present helpe, though from Satan himselfe.

We must waite for mercie, and not for iustice, as the Papists teach by their doctrine of merits.

saluation, because this hope laies hold on the mercie of God vnto eternall life, and herein can neuer frustrate his expectation, or make him ashamed. Thirdly, if our hope bring vs to the fulnes of happines, and to the accomplishment of mercie hereafter, then it bringeth vs to the beginnings of this happines euen in this life; for the beginning of life eternall is in this life, and standeth in the conuersion of sinners vnto God, and in amendement of life: and whosoever hath true hope, hee is thereby stirred vp vnto daily repentance and reformation of life: 1. Ioh. 3. 3. *He that hath this hope, purgeth himselfe, euen as he is pure.* Now there is none of vs but wee say wee hope for life eternall, and looke to bee saued by the mercie of God in Christ: it standeth vs the in hand to trie the truth of this hope within our selues, and manifest the truth of it vnto others, and both these by this note, namely that we finde it to purge our hearts and liues, and that it conforme vs vnto Christ: for if we hope to be like him after this life, we must labour to resemble him euen in this life, by being in some measure pure, holy, innocent, meeke, louing, &c. euen as hee was: for otherwise if our liues be not in some reformation of our selues, and conformitie to our head suitable to the profession of our hope, it is but pretence of hope, and will make men in the end ashamed.

Verf. 22. 23. And haue compassion of some, in putting difference; and others saue with feare, pulling them out of the fire, and hate euen that garment which is spotted by the fleish.

These words containe the two last rules tending to the preservation of the faith, both of them teaching how we may and are to recouer, and restore those who are fallen or declining from faith or good conscience. For the better vnderstanding whereof, consider in the words two things: first, the way to begin this recouerie, which is in the end of verf. 22. *By putting difference.* Secondly, the manner how they are to be recouered; expressed in both the rules: the former concerneth Christian meeknes: *Haue compassion on some,* the latter concerneth Christian seueritie; *and others saue with feare.* Concerning the former:

the way of this recouerie is to put a difference] that is, by Christian wisdom to distinguish betweene offenders. For our direction wherein, wee must know that men erre and offend two waies: first, in opinion and iudgment: secondly, in practise and life. Againe, those that erre in opinion are also diuersly to bee distinguished, according to the diuersitie of their errors: for some erre in the foundation of religion, and matters of greatest importance, as the Papists at this day when they teach inuocation of Saints, iustification by workes, a reall sacrifice for the quicke and dead in the Supper, with other false doctrines rasing the foundation: others may hold the foundation, but erre in smaller pointes of lesser importance. As for example, the Anabaptists holding that warre is not to be made, nor othes to be taken, erre grossely: but yet herein (though in other points they doe) they race not the foundation. These ought wisely to be distinguished, for hee that erres in the foundation, ouerturneth his faith and religion: but he that holdeth the foundation, and erreth in smaller points, doth not. 1. Cor. 3. 12. *If any man build on the foundation bay or stubble, his worke shall burne, but himselfe may be safe.* One thing it is to beate downe a wall, to pull downe a window, yea some one side of a house; and another to plucke vp the foundation, for this destroyeth all. Which difference if it had beene made and minded, many which haue separated themselves fro the Church of England had still remained members of it. Secondly, of those that erre in opinion, some erre of ignorance and blinde zeale, seeing no other truth than that they hold; as the Iewes did, Rom. 10. 2. *who had the zeale of God, but not according to knowledge:* others erre of malice, who know they are decciued, and yet persist obstinately in their error & false opinion, lest they should lose their credit, as Heretikes. Now betweene these also a difference is to be put: Tit. 3. 10. *An heretike after once or twice admonition reiect; for such a one is condemned of his owne selfe.* But if the error be of ignorance, Paul speaketh; *If any be otherwise minded, the Lord will reuile it,* Phil. 3. 18. But here we must alwaies remember, that seeing wee can hardly discern the ground of mens errors whether they

All errors are not of the same size.

Popish doctrine departeth fro the foundation.

they proceede of ignorance or malice, wee are euer to condemne their error, but haue respect to their persons, and not passe sentence rashly against them. For the error of the vbiqutie of Christs bodie hath been held and maintained by many both godly and learned Protestants; their error wee are alwaies able to condemne, but wee may not condemne their persons, no not although they haue defended it of malice, or out of the pride of their hearts, seeing the Lord might giue them repentance before or at their death. Thirdly, againe those that doe erre of ignorance must be distinguished: for some of them are misled of simple ignorance, as those who haue no meanes, or very small incanes to come to knowledge: others erre of affected ignorance, which is when men are *willingly ignorant*, hauing meanes of knowledge, but refuse the same. As aboute fourtie yeeres agoe the people of this land erred of simple ignorance, because they had not the meanes (which yet did not excuse the) but now their ignorance is wilfull, and affected, neglecting at least, if not fearfully despising so great saluation: and therefore as the sin of the land is greater, so the more fearefull is the iudgement like to be, if it bee not seasonably prevented by repentance. Fourthly, there is also wise difference to bee put betweene the author of sects and heresies, and those who are by them seduced. The Sect-masters and leaders are to bee vied with more seueritie, and sin more grievously: Rom. 16. 17. *Obserue them which cause divisions among you: as in a wisely ordered Common-wealth, the heads of conspiracies and authors of treasons are most aimed at.*

Secondly, errors in practise or action is any actuall sinne, or offence in word or deede; and men that offend in these are not all to bee ranged in one ranke, but to bee distinguished. For of these, first some sin of ignorance, not knowing what they doe; as *Paul persecuted the Church of God ignorantly*, & through a blinde zeale. Now ignorance is twofold: first, generall ignorance, when the thing is utterly vnknowne: secondly, speciall, when the equitie of a particular fact or some speciall action is vnknowne; as oppression and vsurie in generall are knowne to bee euill; but

many particular actions vnder this kinde are vnknowne to many so to be: and sometime these two ignorances are ioyned both together, according vnto which we may put difference betweene the faults and offences of men. Secondly, some sinne of infirmities, who know what they doe, but yet are over-carried by sudden and violent passions of anger, feare, sorrow, or such like vnto euill. Thus *Peter* denied his Master vpon sudden feare of danger. Thirdly, some sinne of malice, being carried vnto euill by the malice of their own will, not of ignorance, or passion as the former, of this the Apostle saith, Heb. 10. 26. *If we sinne willingly, after we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sins.* Now of this malice of the will there be two degrees: first particular, when a man wittingly and willingly sinneth against some particular Commandement; as Acts 7. 51. The Iewes were stiffnecked and *alwaies resisted the holy Ghost*: that is, the ministerie of the Prophets in some things, not in all. Secondly, generall malice, when a man is carried wittingly and willingly to oppugne all the law of God; yea Christ himselfe, true religion, and saluation by Christ, and so reuerseth all the Commandements. This is the sinne against the holy Ghost, & of this degree the Apostle saith, *there remaineth no more sacrifice for sinne*: this being an vniuersall and generall apostasie. Now offenders according to these differences must bee distinguished.

Further, of those that actually offend, some sinne secretly, when it is knowne but to some one onely; and priuately, when it is knowne but to some few, and the scandall is the smaller. Some sinne publikely, when the sinne is notorious and the offence giuen great. If the offence be secret, the Apostle ruleth the case, saying; that loue couereth a multitude of such sinnes. For the second, if the offence be private, then must thou admonish the party betweene thee and him: if hee heare thee, thou hast saued and wonne him: if not, but hee persist in offending, tell the Church. But hee that offendeth publikely, must be publikely reprooued, that others may feare, 1. Tim. 5. 20. By these differences obserued, a notable way is made for the recouerie

recovery of those that are sliding or fallen from the faith, in matter either of doctrine, or practise.

Hence wee learne first, that it is our dutie to obserue one another in our speeches and actions; or else wee can neuer put any difference in them, the end of which obseruing must be (not as the manner of many is to imitate others in their euils, or traduce or floute men) but that of the Apostle, Heb. 10. 24. *Let vs consider one another, to prouoke vnto loue and good workes.* Secondly, for the making of this difference betweene offenders, we ought to haue in vs a christian wisdome, whereby wee may discern aright of persons and things, and not to iudge of al alike. Our head Christ was a notable president vnto vs herein: for though many professed him, and beleued in him, yet would hee not commit himselfe vnto them, *because he knew what was in man*, Ioh. 2. 24. Loue indeed must hope all things, beleue all things, suffer all things, 1. Cor. 8. 7. but yet this Christian loue must be ordered by Christian wisdome.

The second point concerneth the manner of restoring offenders, standing in two rules: first of compassion: secondly of seueritie. In the former consider two things: first, on whom compassion is to bee shewed: the Apostle saith, *on some*, that is, on those that erre of ignorance, or infirmitie: on those also who are caried away with y violence of some sudden passion, if they repent, yea or giue any hope of amendement: all such must be restored with the spirit of meeknes, Galath. 6. 1. Secondly, the manner of shewing the compassion, which is not by winking at, or soothing men in their sinnes, but by admonitions and exhortations seasoned with compassion: Matth. 18. 15. *If thy brother trespass against thee, goe and tell him his fault betwene thee and him: if he heare thee not, take yet with thee one or two.* This is the meanes first to conuince the offenders, and then to bring them to repentance with all mercie and meeknes, and confirme them therein. Thus God himselfe dealt with Adam, first conuincing him, and then in much mercie made that gracious promise, that *the seeds of the woman should bruiſe the Serpents head*. Thus Christ looked on Peter, and mercifully restored him. Thus Paul re-

flored the Galathians, being fallē from the faith by mercifull admonitions.

Ob. But if we admonish men before witnes, according to the rule of Christ, wee may draw our selues into danger, for they may take such admonitions for slanders, and vse them as witness thereof against vs.

Ans. If therefore the fault bee secret, we must onely admonish our brother alone; and if that will not serue to reclaim him, leaue him to God to turne him: and if it be priuate, that is, known to some few, it is Christian wisdome to admonish him before some two of those that can testifie of this sinne, that so the partie admonished may be conuincēd, and the admonisher cleared from all shew and apparance of slander.

Vse. 1. By this rule is condemned the rigour and austeritie of many in too seuerely censuring offenders and offences. This was a fault and blemish in the ancient Church; which sometime for no faults would enioyne penance, as if a man had married the second time: yea for small and light offences were wont to enioyne a penance of two, five, yea and sometimes of tenne yeeres. This is the sinne also of those that are departed from our Church, condemning vs (for some wants) vtterly as no Church nor people of God, refusing to heare the word of God, to pray, and to ioyne in other religious duties with vs. It is also the sin of many of the Lutherans, who because wee dissent from them in some opinions, condemne vs and our Churches to hell; and speake and write that we are limmes of the diuel. Which were too great seueritie, if wee held not the truth against them, in the things wherein we differ. Vse. 2. Wee ought on the contrarie to put on the bowels of compassion towards offenders, if there bee any hope of amendement; following herein the footsteps of Christ himselfe, who was very tender ouer Ierusalem, so as hee wept ouer it. *Moses* when the Israelites had sinned in making their golden Calse, he mourned for them, fasted fourtie daies and fourtie nights for them, and would not depart from God till he was intreated of him in their behalfe. Men cannot but be compassionate towards sicke, and dangerously diseased, or wounded bodies; but a rare thing

Christian
loue must
goe hand
in hand
with Chri-
stian wise-
dome.

thing it is to be so tender ouer the sicke soules of our brethren. *But blessed is hee that iudgeth wisely of the poore*, whether afflicted in bodie or minde.

The second rule of restoring offenders, concerneth Christian severitie; and it is the last of the five, laid down in the verse 23. In it the Apostle laieth downe three things: first the rule it selfe, *to save with feare*. Secondly, the reason of the rule, or manner of it; *pulling them out of the fire*. Thirdly, a caueat for the better obseruing it: *And hate euen the garment spotted by the flesh*. In the rule it selfe consider two things: first, who are

Fear must
force who
loue can-
not allure.

to be saued by feare? namely those who otherwise are incurable, which is manifest in the opposition of these words with the former, some are to bee cured with mercie and compassion, as those which sinne of ignorance and infirmities: but those who are hardly curable must be terrified, affrighted, and so saued by terror and feare. Secondly, what this feare is? namely, not a bodily feare, as neither the meanes causing it are: but a spirituall feare, and that of euermlasting destruction. The meanes of feare are either ciuill or spirituall. The former is the power and authoritie of the Magistrate, who carrieth not the sword *in vaine* against offenders; but that those that *doe euill might feare*, Rom. 13. 4. but neither is this feare nor the meanes of it meant. The second meanes are spirituall, directly respecting the soule, not the bodie, and they be reduced to three kindes or heads: first, *admonition*, with denunciation of Gods iudgements against the party not repenting. Secondly, *suspension*, whereby offenders are debarred from the Lords Table. Thirdly, *excommunication*, whereby men are deliuered vp to Satan, and cast out of the societie of Gods people. Of these three this last is here most properly meant. Ob. But some will say, Excommunication is of no force, it is lightly regarded, and therefore can bee no great meanes of feare to offenders. Ans. This censure vsed according to the word of God, cannot but be full of horror, and terror, and the most forcible (as the last) meanes of this feare. Matth. 18. 17. *If he heare not the Church, let him be to thee as an heathen*. What will moue a man if this will not, that the whole Church should account of him as a Pagan or

Heathen? The incestuous person, 1. Corinth. 5. 5. thus censured, is giuen vp to Satan, and deliuered into the diuels power: then which what can bee more fearefull? Both these places the enemies of this censure, seek to elude, that they might make it lesse forcible: for that in Matth. 18. they interpret of seeking ciuill remedie, against ciuill harme or wrong, as though the sense were thus: If thy brother iniurie thee, admonish him first priuately; and if hee refuse to heare thee, bring him before the Magistrate, thou maist goe to law with him, and vse him as an heathen man, in calling him before the heathen Magistrate. But this exposition cannot stand; for to shew that it is no direction of the manner to reuenge ciuill wrongs, but appertaineth vnto the conscience, it is added in the very next words, verse 18. Whatsoeuer they binde on earth, shall be bound in heauen: and whatsoeuer they loose in earth, shall be loosed in heauen. For the other place 1. Corinth. 5. they expound it of an extraordinarie punishment, which might be executed in those daies by Satan vpon the bodies of such offenders: *Deliver him to Satan*: that is, say they, that hee may torment his bodie. But this cannot be a bare bodily punishment, but an excluding of the sinner from the Communion and fellowship of the Church, and must be done in the face of the Church, by the consent of the whole Church, which appeare to bee so vers. 3. and 4. Again, if it had been meant of some such extraordinarie punishment, Paul by his Apostolicall Rod could haue done that alone, and needed not haue troubled the whole Church with it.

The second point is the reason of this rule, taken from the danger of the delay of it: *Pulling them out of the fire*. They are in perill of present daunger, they must therefore presently bee saued: euen as things that are in the fire must be presently pulled out violently, or else they are presently consumed: so must these offenders be presently preserved and pulled out of the fire of hell. Out of these two former points wee learne diuers instructions.

First, that their censure of excommunication is an ordinance of God, and no inuention of man: for euen in this verse wee may obserue, first, that obsti-

nate

nate offenders are to bee saued by terrible meanes, some must bee saued by feare. Secondly, violent and sudden meanes must be vsed, they must be as it were *snatched out of the fire*. Thirdly, they must bee separated from in regard of societie, in the next words: all which three things cannot agree to any thing but only to excommunication.

The censure of excommunication not to be inflicted but in most desperate cases.

Secondly, note the end of excommunication, which is to pluck men out of the fire of hell with violence; and therefore this desperate remedie is only to be vsed in desperate cases, where there is no other way to saue the soule, and not for trifles. The Surgeon cutteth not off armes and legges, vntill the life bee disparaged; neither the Physicion prescribeth ranke poyson, but in most desperate diseases. Againe, if this bee the end of it, then it respecteth the spiritual estate of men, and not the temporall; the soule properly, and not the bodie. Wickedly then doth the Pope (for the vpholding of his estate) excommunicate Kings and Princes, to depose them from their Crownes, and deprive them of their scepters, and by it free their subiects from their allegiance: this is no end of this censure warranted in the word. And thirdly, if there be such a necessarie end and vse of it, it were to bee wished that in this end it were more vsed against open and notorious sinners, whom the word cannot preuaile with to their saluation: seeing many goe on euery where obstinately in their sinnes without amendment, to the great scandal of others.

Thirdly, hence we learne that many bee so wedded and addicted to their wicked waies, that although they be in the mouth of hell, yet they feare nothing; neither God nor Diuel: nor care neither for heauen nor hell; else what neede were there of such a censure as this is? *Abab* was so addicted to *Naboths* vineyard that he was sicke for it: besides, he sold himselfe to worke wickednes. *Manasses* sold himselfe to Satan, nothing could returne him but fetters and captiuitie. Fruitful of such hath been, and is our barren age.

Fourthly, when gentle meanes will not serue to reclaime men, it is the will of God that terrible meanes should be vsed, if by any meanes they may bee pulled out of the fire: and thus the Lord

vsed to deale with his owne people of the Iewes, proceeding with them according to that order in *Rom. 2. 4.* first by patience by long suffering calling them to repentance: but when they hardened their hearts against these meanes, then he hoorded and treasured vp wrath for them against the day of wrath. The same hath been his dealing with vs in this land; for these fourtie yeeres and more he hath hedged vs in with peace and prosperitie, together with the liberties of his glorious Gospel, still expecting our further fruitfulness, answerable to such meanes: but we become still more barren, & lesse fruitful; hee hath often taken in hand his pruning knife, and lopped vs by famine, pestilence, and other his iudgements, and yet behold we abound with bitter fruites of blasphemies, iniustice, prophanenes, contempt of the Gospel, which was more embraced and esteemed of twentie yeeres agoe, than now it is in these daies; which make no end of declining: that surely wee cannot now but expect that the Lord should open vpon vs the treasures of his wrath, and his storehouses of iudgements, vntill wee vse meanes to prevent them, and that in due time. Some will aske, what bee they? Ans. Remember two rules, first the counsell of *Amos*, chap. 4. *12. Prepare to meete thy God O Israel.* Meanes in this land are prepared to meete our Enemies, and it is well done: but wee must first prepare to meete our God by vnsained repentance, and forsaking of sinne: for that is it which maketh the breaches of our land, & strengtheneth our enemies against vs. Secondly, the practise of *Iehosaphat*, *2. Chro. 20. 12. We know not what to doe, but our eyes are towards thee O Lord.* Depend vpon him alone, and nothing besides him; make him thy *hiding place* in life and death, shroud thy self vnder the wings of his protection, and thou shalt be safe vnder his seathers.

Now followeth the third point in this last rule, that is, the caueat tending to the obseruing of it, in these words: *And hate euen the garment spotted with the flesh:* that is, keepe no companie, haue no fellowship or societie with them: which precept is propounded in a darke comparison or similitude, taken from the ceremoniall pollutions of the law:

Against the Irish Rebels.

law: that look as men were then made vnclane, not onely by conuersing with persons legall vnclane; but also by touching (though it was vnaue) their houses, vessels, and garments, as appeareth *Leu. 15. 4.* and *Numb. 9.* and therefore did not onely auoide such persons; but hated euen their garments: so must we vnder grace deal with obstinate offenders, auoide their persons, sinnes, yea and societies, as occasions thereof. First then in the former part of the comparison two questions may bee demanded. The former is this:

Why should any mans flesh bee vnclane, or his garments spotted, and so detestable and to be hated, seeing they are the good creatures of God? *Ans.* There bee three kindes of vnclannes: 1. Naturall, 2. Morall, 3. Ceremoniall. *Naturall* vnclannes is, whereby the creature becommeth by his corrupted nature vnclane for mans vse, I say by corrupted nature, because this vnclannes cannot rise from created nature, but from mans sinne and Gods curse; as the Serpents are now to mans vse vnclane, that is, noisome, and full of hurt and poison: *Morall* is, when any creature is vsed against Gods law and commandement, separating it from the vse of man; as to marrie within any of the degrees prohibited; *Leu. 19.* commeth within this vnclannes. Thus a man borne of vnclane seed is vnclane, *Iob 14.* *Ceremoniall* is, when the creature being cleane in owne nature, yet in some other respects by vertue of Gods prohibitions, becommeth vnclane. Thus were certaine beasts, and fowles, and dead bodies vnclane, not in their nature, but in some respects, which especially were three: first, in regard of touching; secondly, of tasting; thirdly, of sacrificing; in which respects they might not bee vsed. Now the creature might be hated, not in regard of it self, or as it is the good creature of God: but as faire as this ceremoniall vnclannes was fastned vnto it, it being prohibited in this or other respects by God.

2. *Quest.* But why should any man hate the flesh, or garments of another, seeing this ceremoniall vnclannes was no sinne; yea to burie the dead corpses was a dutie to be performed necessarily: and so necessarie was it to touch them: and for garments they were na-

turall, and no more fit to touch them than to eate or drinke? *Ans.* Although legall defilement was not alwaies a sin, yet it was alwaies an euill, and prefigured the defilement of men by originall sinne: and besides, vpon Gods prohibition was to be hated. Secondly, although the defilement it selfe was no sinne; yet hee that wittingly without cause did touch or meddle with the thing defiled, did sinne, because God commanded the contrarie.

Secondly, out of the second part of the similitude, in that we are to haue the company of obstinate offenders, it may be demanded whether wee may keepe any companie, or haue any fellowship with an obstinate sinner? *Ans.* The familiar companie with such is forbidden, but all companie is not absolutely forbidden: for in two cases it is lawfull to accompanie with such a one, first, to doe him good with conference, instruction, or admonition; an heretike must be once or twice admonished, and if he bee not then reclaimed he must be auoied, *Titus 3. 10.* Secondly, when a man is bound to such a one by the bond of ciuill societie: as for example, if a man were by the Church excommunicated, yet a wiseman must performe the dutie of a wife, the childe of a childe; the seruant of a seruant: for these diuine ordinances abolish not, but establish ciuill societies. Then I say familiar companie must bee denied to such obstinate sinners, but not all companie; as when by the same we can either reclaime them, or else to performe some ciuill dutie towards them.

Vse. First we see here what was the end of ceremoniall vnclannes: and that was to represent that spirituall vnclannes in the whole man, by originall and actuall sinne in thought, word, and deede. *Zach. 13. 1.* In that day shal there be a fountaine opened to the house of *David*, and to the inhabitants of *Ierusalem*, for sinne and for vncleannes: whereby is signified such an vnclannes, whereby not only our selues are defiled wholly, but whatsoever we touch & meddle withall, which is infected by reason of that dwelling sinne in vs, euen as it was which in the law was pouched by a polluted and vnclane person. This consideration should cause vs to looke into the filthines of our hearts; which if we could,

Ceremoniall vnclannes figured with spirituall filthines.

could, or did see, as it is both in it selfe, and in the vile fruites which with our intermissio it sendeth out, it would make vs humble our selves; and neuer bee at rest vntill this fountaine of the blood of Christ were set open vnto vs; and we euen plunged into it, and so elensed from this vncleannes; whereof the vncleannes of the flesh was but a figure and shadow. 2. Vse. We learne how to vnderstand the Comandements of the Moral law, namely not only according to the letter, and bare words in which they are propounded; which mention the maine finnes only against God and man; but by a *Synecdoche* in the mentioned finnes; all of that kind; as all occasions, also motives, and inducements thereunto; as here the Apostle wisheth the Saints to hate the flesh, yea the garments spotted; so wee are to hate the sinne it selfe, yea and all the kindes, and all the occasions of the same. 3. Vse. Hence wee haue a direct way wherein all beleeuers are to walke: first, we must hate the companie and societie of manifest and obstinate sinners, who will not bee reclaimed. Secondly, all their finnes, not communicating with any man in his sinne; we must haue no fellowship (as with the workers so) with the vnfuitfull workes of darknesse. Thirdly, all occasions and inducements vnto these finnes. Fourthly, all apparances of wickednes; 1. Thess. 5. 22. this is; which men in common iudgement account euill; and all this must proceed from a good ground, euen from a good heart hating sinne perfectly; that is all sin, as David Psal. 139. *I hate them with a perfect hatred*; and not as some who can hate some sinne, but cleaue to some other; as many can hate pride, but loue couetousnes; or some other darling sinne; but wee must attaine to the hatred of all; before wee can come to the practise of this precept; besides that all finnes are hateful euen in themselves. A needfull dutie to be heedfully regarded in these daies, wherein are so few haters of the flesh, and so many haters of those that hate it: so many that are so farre from hating the apparances of euill, that many sins themselves are swallowed vp and made no bones of; horrible blasphemies must now credit mens speeches: the breach and violating of the Sabbath in iourneying

is as good a service of God on horse-backe as neede be; or as he required railings, also fightings; and such workes of the flesh, are notes of valour and spirit: and so in other. Thus men who professe religion in word, denie it in deed; seeing true religion standeth not onely in the hatred of the finnes themselves, but euen of all occasions and apparances of them; because God hath commanded them to be hated. 4. Vse. As y Jewes (being not to come neer the houses nor touch the vncleane) if they did touch any such thing they were vncleane and polluted: and for that cause must wash their bodies and chaunge their garments, yea if they did but suspect that they had defiled themselves, they were presently to bee purified: so wee being defiled with any knowne finnes, or suspecting any unknowne; our next course must be to the blood of Christ the Lauer of the Church, suing vnto God by prayer that our sins may be therewith washed away: wee must put off our garments, that is, the olde man with his lusts and put on the wedding garment, that is, Christ Iesus with his righteousness, daily proceeding in the duties of sanctification; for he that hath washed himselfe had need still *baw his feete washed*, that is, daily renew his repentance, and bring daily fruits worthy amendment of life.

Verf. 24. Now vnto him that is able to keepe you that you fall not; and so present you faultlesse before the presence of his glorious iudic. 25. *That is to God only wise, our Saniour, be glorie, and Maieftie, and dominion, and power, both now and for euer. Amen.*

IN these wordes are contained the third part of the Epistle, namely the conclusion of it; and it is nothing else but a lawding and praising of God; wherein three things are to bee noted: first the person praised, which is Christ the second person in the Trinitie, the Sonne of the eternall Father; this appeareth by two reasons in the words: first, because he is here described to be a Iudge that doth *presens* all men *before himselfe*, which is proper to the Sonne of God. Secondly, because he is called *our Saniour*, which is the title of Christ, according to the name Iesus. And yet here

here must be noted that in this praising of the Sonne, the Father and the holie Ghost are not excluded: for as the nature of the three persons is all one, so is their worship all one also. The second point bee the reasons or inducements mouing vs to praise Christ, which be three. The first drawne from his power: *To him Which is able &c.* The second from his wisdom: *To God onely wise.* The third from the worke of our redemption and saluation: *Our Saviour.* The third point is the praise it selfe, in these words: *Be glorie, and maiestie, and dominion, and power, both now and for ever, Amen.* Of these points in order. And first of the person to whom this praise is giuen.

First, note how the Apostle concludeth his epistle with the praise of Christ as the Iudge, as also the Saviour of mankind; in whose example we are taught with willing minds to spend our daies in the honour of Christ: for that which the Saints doe in heaven, that must we doe while wee liue vpon earth; for so we pray in the Lords Prayer: but they in heaven continually doe cast downe their Crownes at the feet of the Lambe, *Reu. 5. 11. as worthe to receive all honour, and glorie, and praise, and power;* we must therefore bee readie vnto this dutie. Againe, he hath subiected himselfe to exceeding dishonour and abasement, yea to the death, and that of the crosse: and all that we might first honour him, and then be honoured by him: how therefore ought wee in way of thankfulness for the great worke of our redemption, glorifie him, and aduance his honour? But in stead hereof many even of those that professe Christ dishonour him, vsing him as a packhorse to lay vpon him all their sinnes, and so lade him with their sinnes past, and crucifie him againe with daily new sinnes, and yet they looke he should be their Saviour to bring them to honour and immortal glorie.

The inducements follow. The first of which is take from the power of Christ, *vnto him Who is able &c.* That wee may know the force of this reason, wee will first consider what this power of Christ is. The power of Christ is two-fold: first, absolute: secondly, actuall. By absolute I vnderstand that power of his, whereby hee is able to doe euen that

which he will neuer do; of which *Iohn Baptist* speaketh: *God is able euen of stones to raise up sonne to Abraham.* By this power God could haue made many thousand worlds, whereas he made but one; and by the same Christ could haue commanded a legion of Angels to haue deliuered him from the hands of the Iewes, but would not. This absolute power goeth beyond his actuall power or will, yet is not greater than his will: for as what God doth, that he willeth: so what hee can doe, hee can also will: but this power is not here meant. The second, namely the actuall power of Christ, is, whereby hee doth and effecteth whatsoever he willeth, and it is of two sorts: first, his *generall* power which tendeth on his prouidence, whereby he ordereth all things both in heaven and earth: *Psal. 115. 3. Our God is in heauen, and doth whatsoeuer he will.* Secondly, a more *speciall* power which accompanieth his grace, and alwaies goeth with it: of which *Paul* speaketh *Ephes. 1. 19. That we may know what is the exceeding greatness of his power towards us that beleeue, according to the working of his mightie power.* Of this power working life and grace to them which beleeue, *Iude* here speaketh. Concerning which obserue three conclusions.

First, that this power is giuen to Christ in time, *Matth. 28. All power is giuen me in heauen and in earth. Acts 2. 36. He is of God made Lord and Christ,* importing that this power is giuen him to bee a Lord. Indeed the Son of God as God, is of equall power with the Father, and that from all eternitie: in which regard no power can be giuen him: but if we respect his office of mediation, to the performance of which he must lay aside his power, and become as a seruant subiecting himselfe to the death; thus this power may bee said to bee giuen him againe, namely when by his rising from the dead and ascending into heauen, hee was mightily declared to bee the Sonne of God: so that in *Psal. 2. Thou art my sonne, this day haue I begotten thee,* is in *Acts 13.* applied to the resurrection of Christ: as if hee had said, *This day haue I made manifest by thy powerfull resurrection that thou art my sonne, and that I haue begotten thee before all worlds.*

The second conclusion is, that this power

The power of Christ is either absolute or actuall.

power is manifested in Christ the head especially: namely, when it caused him so victoriously to overcome death in suffering it; to rise from the graue, ascend to heaven, & sit at the right hand of God his Father. Paul prayeth that the Ephesians might know the greatness of this power, which raised Christ from the dead, and set him at Gods right hand in heavenly places, Ephes. 1.20.

The third conclusion: That this power conueyeth it selfe from Christ the head to all his members, Ephes. 3.20. *To him that is able to doe abundantly above all that we aske or thinke, according to the power that worketh in vs.* Coloss. 1.29. *I also labour and straine according to his working, which worketh in me mightily.* Now being conueied vnto the members of Christ, it is not idle in them, or vnprofitable, but worketh proportionably in them al, as it did in Christ himselfe: for as it caused Christ to die for our sinnes, so it maketh vs die to our owne sinnes: as this power made him to liue againe to his Father, so it maketh vs his members to liue vnto God; that as hee by vertue hereof rose againe, so it causeth vs to rise to a new life in this life, and to our eternall life in the life to come.

Further, this power is commended here by foure effects: first, it is able to *keepe them that they fall not*, namely into manifest sinnes ioyned with obstinacie: for of such sinnes and sinners hee had spoken in the former words; and cannot be meant of euery kinde of fall, seeing the children of God fall daily, but of such as *Dauid* prayed against, Psal. 19. last. *Keep thy seruant from presumptuous sins, let them not raigne ouer me.* The second effect is, to *present you faultlesse*, that is, first to iustifie belceuers: secondly, to sanctifie them here in part while they liue, and in death to finish and perfect that inchoate sanctification. The third effect, in the day of iudgement to *present them before the presence of his glorie*. The fourth effect, *with ioy*, that is, to possesse them with ioy euerlasting.

Vic. 1. In that Christ is able to keepe them that beleue, wee may note that this his power doth order the wils of belceuers both in and after their conuersion. In their conuersion it frameth and turneth their wils. Ioh. 6. *No man*

cometh to the Sonne, except the Father draw him, that is, except he incline, and turne mans will vnto his owne, and make it of an vnwilling will a willing will. Againe, after conuersion it is not an idle power in them: 1. Ioh. 3.9. *He that is borne of God sinneth not*, that is, addiceth not himselfe, nor setteth himselfe to the practise of sinne; and the reason is giuen, because *the seede of God remaineth in him*, which is all one with this power, which is able, and accordingly keepeth him. Whereby that Popish error is detected, namely that in the conuersion of a sinner it is in mans power and will, either to receiue or resist the grace of God: and that mans will can either applie it selfe to grace offered if it will, or else refuse it: but if this were true, the power of God should not order mans will, but mans will should order Gods grace, yea and overcome this omnipotent power of God. Againe, this ouerthroweth the distinction of grace into sufficient and effectuell: for sufficient grace is effectuell, seeing that this power of Christ waiteth vpon it to make it effectuell.

Secondly, hence wee see that this power of Christ in his members, is a continued power, neuer wholly interrupted, for it keepeth them in this life *that they fall not into presumptuous sinnes*. Secondly, it iustifieth them and sanctifieth them imperfectly in life, and perfectly in death. Thirdly, after death it presenteth them vnto their glorie. Fourthly, after the last iudgement, it possesseth them *with unspeakable ioy*. Thus the righteous man by vertue of this power, becometh like a *tree whose leafe neuer faileth nor fadeth*, Psal. 1.3. And hence is it that hope is said to be a *sure anchor*, Hebr. 6. vers. 19. for this propertie hath it, not from it selfe (as also loue and faith in themselves are changeable, and nothing indeede is in it selfe vnchangeable but God) but the power of Christ is it that maketh it an anchor sure and stedfast. By which consideration, those two vncomfortable errors are confuted: first, that the childe of God being regenerate may fall maliciously, and euery wholly away. Secondly, that hee may fall finally: seeing God putteth his hand vnder, and this power of Christ is able to keepe them that they fall not (though

Gods power shall not order mans will, if the disorderd doctrine of Poperie may obtaine.

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fearfully they may) yet neither wholly nor finally.

Thirdly, we must labour to have experience of this power of Christ in our selves, working in our hearts the death of our sins, and quickning them againe vnto the life of grace and of God: for this power of Christ consisteth not in any fancy, but in an effectuall feeling in the heart of every true beleeuer. Paul prayed that the Ephesians might feele in themselves this proportionall power to Christ his power in his death and resurrection, Ephe. 1. 19. Himselfe counted all things dung in comparison of the knowledge of this power, Phil. 3. 20. and that he might haue experience hereof, hee will reioyce in his owne weakenes; 2. Cor. 12. 9. And what will this power be profitable vnto vs (be it neuer so powerfull in it selfe) vntill we finde our selues thus strengthened in grace and godlines by it.

Fourthly, wee may not content our selues with a forme and shew of godliness, but stricke to attaine the power of it; or else let vs neuer professe Christ, and please our selues only in such a profession: for whosoever is truly Christs, in him this power worketh mightily in subduing sin, in striving against temptations, in stirring vp zeale of Gods glorie, and in a word in making men fruitfull and abundant in all well doing: yea it can no more hide it selfe where it is, than can the Sunne at noone day, but it will cause men to shine as lightes in the middell of a froward generation: which strikes and effects, if a man cannot finde in himself, let him suspect himselfe that he is not as yet knit vnto Christ, for then hee would bee by vertue of this power in some proportion conformable vnto him.

Fifthly, this doctrine ministrerh a stay and prop to our faith and hope, seeing that Christ hath such a working power as this is, whereby hee is able to make good, and accomplish whatsoever hee hath promised concerning our salvation: thus he strengthened his Disciples, Ioh. 17. But be of good comfort, I haue overcome the world: and thus Abraham beleued above hope, because he knew that God was able to performe what hee had promised, Rom. 4. 21. reaching all the sonnes of faithfull Abraham vpon what prop they are to stand, and

stay vp themselves while the promises are delayed. Here the Papist teacheth that in regard of God indeed and his promise, we may beleue our owne salvation; but in respect of our selues, and in regard of our owne indisposition we must still doubt, and it is presumption (saith he) to beleue it. Answ. But this is false, for wee must not doubt in regard of our owne indisposition, but must certainly by faith lay hold on our owne salvation, seeing that Christ by his power correcteth, yea and abolieth in his members this indisposition, fixing them (notwithstanding it) and keeping them vnto life eternall.

Sixthly and lastly, we must stricke to become like vnto Christ, seeing y same power that was in him is conuied and detiued from him into every one of his members, that as hee liued in obedience vnto his Father, both doing and suffering whatsoever his Father enioyned and willed; euen so ought we: look what was his disposition and conuersation whilest hee conuersed here vpon earth, so ought wee to be disposed and conuerse, resembling him in meekenes, humilitie, patience, loue towards our Father, and brethren, yea and towards our enemies; and as hee was minded, the same minde ought also to be in vs, Phil. 2. 6. So much for the first reason moouing vs to the praise of Christ, drawne from his power.

The second motiue is in the verse 25. *To God only Wise*, drawne from his wisdom; wherein three things are to bee obserued: first, that Christ is *God*; secondly, that he is *Wise*; thirdly, that he is *only Wise*. For the first, this is a notable testimonie and to bee obserued against the Arrians & Atheists, to confirme the Diuinitie of Christ, who like dogs most blasphemously with blacke mouthes barke against their Creator, affirming him to bee one of the great seducers of the world: against whom (that we may bee the better armed) I will first propound one or two euident reasons, and then answer their allegations. The first argument: Consider that whosoever haue taken vpon themselves to be called Gods, the iust iudgement and vengeance of God hath befallen them, and they haue been destroyed by the hand of God. *Adam* and *Eue* because they would haue been but like God, or

as Gods, were grievously punished in themselves and all their posteritie. *Herod* because hee was contented that the people should call him God, the hand of God was instantly vpon him, and the Angell of God smot him, and hee was eaten vp of lice. But Christ professed himselfe to bee God, yea and disputed Ioh. 7. against the Pharisees that he was the Sonne of God, and yet no harme befell him: nay he proved manifestly by his doctrine, and miracles, by his death and glorious resurrection, that he spoke true when he said he was God and the Sonne of God.

The second reason: Christ wrought miracles, which could not be done either by naturall or Satanicall power; as to raise the dead, to make them which were borne blind to see; and these by a diuine and omnipotent power, and not as an instrument but as an author of them; and therefore he was true God. Now, if they alleadge here, that wee haue no proofe hereof, but out of the new Testament, which they reject as they doe the other Scriptures. I answer, that many of the same things in effect are extant also euen in Heathen writers themselves. Ob. But they alleage against the Diuinitie of Christ, that Christ is inferiour vnto God: Ioh. 14. 18. *The Father is greater than I*: 1. Cor. 11. 3. *God is the head of Christ*, as the man is the womans head: and chap. 15. 28. *The Sonne shall be subiect vnto him that subdued all things vnder him*. But as none is aboue God, so God is inferiour to none, and therefore Christ is not God. Ans. The two former places must bee vnderstood of Christ as hee is man and Mediatour: which hindreth not but that as he is God he is equall to the Father. The third place in 1. Cor. 15. 28: must be thus vnderstood: that the Son is made eternally subiect vnto the Father, not as hee is God, but in regard of his humanitie. Secondly, of his mytticall bodie, that is, the Church: so as this subiection & inferioritie of Christ, is nothing else but a manifestation of the difference of Christ as hee is Man and as he is God, and of the inferioritie of his Manhood to the Godhead: which shall bee especially reuelled at the day of iudgement. The second obiection: Acts the 20. 35. *It is a more blessed thing to giue, than to receiue*: but Christ re-

ceiue wisdom, life, yea and his substance from his Father, and so the Father is more blessed than he? Ans. That place speaketh of such a receiuing, as presupposeth want, which is more miserable than to bee able to giue, which argueth plentie and abundance: but Christ receiue not thus his substance, wisdom, and life, for he neuer wanted them: when he receiued them he had them; and hauing them hee receiued them, and both had and receiued them before all worlds, and so that allegation is to no purpose. The third obiection: Christ is a Mediatour and prayeth vnto God, and so hee is not God, for nothing prayeth to it selfe. Ans. Christ is directly a Mediatour to the Father the first person in Trinitie: now because the persons haue all one nature and will, therefore he is also Mediatour euen to himselfe as the second person, as also to the holy Ghost. Let vs bee still armed against these wicked hell-bounds, and detest their Satanicall delusions and such damnable doctrines, derogatorie to the honour of the Son of God.

The second point in this second reason is, that Christ is wise. This wisdom of Christ is a propertie common to him with the Father and holy Ghost, wherby he perfectly knoweth all things as they are. Concerning which, remember these eight things: first, that this wisdom of Christ is of it selfe, and hath the beginning from it selfe, and not from any other: for though he receiue it from the Father, yet it is all one with the Father, and therefore it is not begotten nor proceedeth from any, but is the fountaine of all wisdom in the creatures, me or Angels. Secondly, we by our wisdom conceive things by formes and apparances presented to our mindes; but Christ he knoweth all things by the things themselves, and not by any representations thereof; he needeth no helpe from the thing it selfe to conceiue of it as we doe. Thirdly, we know and conceiue of things by sense and discourse, but Christ doth this by one simple act of vnderstanding. Fourthly, this wisdom of God is all one with God himselfe, for his wisdom is his substance. In men and Angels it is not so, but a qualitie distinct from their substances. Fifthly, this wisdom

wisedome is infinite, for hereby God knoweth both himselfe and all other things past, present, or to come; things good and bad; things that are; and things which are not; yea the very motions and thoughts of the heart. Sixtly, this is alwaies a certaine and infallible knowledge; neuer coniecturall as ours is. Seuenthly, it is most perfect, both because it doth not onely know some things, but there is nothing which it knoweth not, as also because nothing can be added vnto it, nor detracted fro it: in all which it differeth from ours. Eighthly, it is a distinct wisedome, seeing God knoweth not in grosse and confusedly all things; but distinguisheth every particular thing and action, euen as they are; hee knoweth euery haire of our heads and the places thereof, euery lighting of a sparrow vpon the ground. The consideration of which points sheweth the admirable greatnes of this wisedome of Christ.

The third point is, that he is *only wise*.] Where is not excluded the wisedome of the Father and holy Ghost, but all the wisedome of al creatures, as Ioh. 17. This is life eternall to know thee *the only God*; where the Sonne and holy Ghost may not bee excluded. Ob. But some will say, the creatures haue wisedome, and so the Sonne is not only wise. Ans. The wisedome of the creatures is but a created wisedome: God is onely wise by a wisedome vncreated, theirs is but an image and shadow of this. Yea compared therunto it is no wisedome at al, so as still God may be said to be onely wise.

Vse. 1. Seeing Christ is affirmed to be God, note that his death although it was but momentarie and short in time, yet it was of endlesse merit. Quest. But how can this be that a short death of so few houres should counteruaile the eternall torment due to sinne? Ans. The person that died being God, the dignitie of the person counteruaileth the eternitie of the punishment: so as the Sonne of God suffering, although it was not for halfe a day, it was as much as if all men had died for ever; so infinite and endlesse it was (though not in time) yet in merit and efficacie. 2. Vse. Seeing Christ hath such an absolute wisedome distinctly knowing all things, wee are taught to feare & tremble before him,

doing all things as in his presence; he beholdeth vs with all our actions, there is not a word in our tongue but hee knoweth it wholly, yea he vnderstandeth our thoughts, and that a farre off. See Psal. 139. 2. 3. Vse. Such as are in distresse, resting themselves vpon Gods mercie in Christ, may herein stay and vphold themselves with this comfort, that Christ is God and able to relieue them, yea hee is the only wise God, and therefore hee knoweth all their miseries distinctly, he knoweth how farre forth it is good for them to suffer, how to turne their suffering to the best vnto them, as also the best and fittest time when to deliuer them seasonably out of their trouble: and therefore patiently commit thy selfe into his hand, and relie thy selfe vpon him as on a mercifull redeemer. 4. Vse. If Christ bee *only wise*, then we must take counsell of him, and learne wisedome of him: *Learn of me*. If it be asked, how shal we learne of him seeing he is in heauen? I answer, hee hath left his word with vs in the Scriptures, there we may learne his wisedom, there we may haue his directions. If it bee asked, what is the summe of that counsell there contained? I answer, it standeth in the hearing and doing of his Commandements, to which three things are required: first, to beleue on him, and depend vpon him alone for saluation. Secondly, to turne vnfeignedly withall our hearts vnto him. Thirdly, to obey him in our liues and conuersations. This is the right wisedome: for the teaching of which, Wisedome her selfe uttereth her voyce, and calleth to the children of men, Prouerbs 8. vers. 4.

The third reason is taken from the worke of our redemption, in the words *Our Saviour*.] The which reason that we may rightly vnderstand, foure points are to be propounded. First, what kind of Saviour Christ is? Ans. He must bee conceived, first a perfect Saviour, saving perfectly all that are saved. Heb. 7. 25. *He is able to save perfectly all that come vnto him*; yea hee perfectly saueth by himselfe (and not by any other creature) whosoever attaine to saluation, for this also is required vnto his perfection: Rom. 3. 25. *Whom God hath set out to be a reconciliation through faith in his blood*. Hebr. 1. 3. *By himselfe hee hath purged*

Our wisedome must be fetched from Christ who is onely wise.

Popish doctrine admitteth not that Christ should be a Sauour, but an instrument whereby we must saue our selues.

purged our finnes. Where note an error in the Church of Rome; which teacheth that Christ did by his death merit, that we might by our owne works merit saluation: but this is false, Christ saueth not man by man, or by any creature but by himselfe, yea he should not so be a Sauour, but an instrument, by whom we must saue our selues. Secondly, hee wee learne to acknowledge him an alone Sauour, without any fellow, partner or deputie: Acts 2. *There is no other name vnder heauen giuen to saue vs, but the name of Christ;* and if hee haue any partner, he is but halfe a Sauour. Hence wee see that the Romane Religion, although in word it honour Christ, yet in deede it denieth him, in ioyning to Christs all-sufficient satisfaction, others satisfactions: and so likewise they ioyne to his sacrifice vpon the Crosse, their sacrifices in their Masse; to his meritorious intercession, the intercession of the Virgin Mary and other Saints, and that not by way of request, but of the merit of their intercession. Thus they set vp many Sauours in stead of this our perfect and alone Sauour.

The second point is, from what danger doth he saue vs? Ans. Saluation euer implieth perdition, so saluation by Christ implieth endlesse destruction, which is the thing from which he doth saue vs. In which endlesse perdition note first the *foundation* of it, that is our sins; noted in the exposition of his name, Mat. 1. *He shall saue his people from their finnes.* Secondly, the *degrees*, which are three: first, in this life a subiection to all kindes of miseries inward and outward; in soule, bodie, goods, name, in our selues and others. Secondly, in the end of this life, death, being in it self a curse, and an entrance into hell. Thirdly, after the first, the second death, which is everlasting destruction in hell fire for ever. Now Christ is a Sauour to saue and free vs both from this foundation, our sins themselves; as also from the degrees, from the bondage to Satan by sinne: secondly, from the first death so far forth as it is a curse: thirdly, from the second death and everlasting destruction.

The third point is: How doth Christ saue men? Ans. According to that order which God hath set downe in the covenant, not of workes but of grace: wherein God promisseth to giue Christ

with all his merits and graces to euery beleeuers. Now according to the tenour of this covenant, first Christ with his merits is giuen vnto the beleeuers, hee againe is giuen vnto Christ: by vertue of which donation a man may say Christ is mine, his benefits are mine also, as truly and as surely as my land is my owne. Hereupon to make this mutual donation effectually, followeth a second thing, which is the vnion of vs with him by the bond of the spirit, and this is a mysticall but a true vnion, whereby he that is giuen vnto Christ is made one with him. After this commeth a third thing, which is a communication of Christ himselfe and all his benefits vnto beleeuers. This is done two waies: first, by way of imputation, which is an accounting and accepting of his obedience and sufferings as ours, for the discharge of our finnes, and acquiting vs from them. Secondly, by a kinde of propagation, whereby grace is deriued from his grace, and infused into those that are set into him: For as many candles receiue light from one great Torch or light, and as many streames flow from one fountain or head spring, and as from one roote proceed many branches; euen so al his members drink of his fountaines, are enriched by his treasures of wisdom and knowledge: yea indeed & liue by no other life, than that which by his spirit hee inspireth into the faces of their soules: and hereby he sheweth himselfe to bee a roote, euen that *roote of Jesse* and that second *Adam* conueying vnto all his branches righteousness and life, as the first *Adam* (being a roote also) deriued corruption from himselfe to al his posteritie springing and arising from him; so is that place 1. Cor. 1. 30. to be vnderstood, *He is made of God to vs wisdom, righteousness, sanctification and redemption;* because he is the roote and fountaine of all these graces vnto vs, of whose fulnes wee receiue them.

The fourth point is: Of whom is Christ a Sauour? Ans. *Our Sauour,* that is, a Sauour of the Catholique Church: Eph. 5. 23. *The Sauour of his bodie:* that is, his Church. More plainly, the persons that are to be saued by him, are such as truly beleue in him, and testifie their faith by their conversion vnto God, and forsaking their sins.

For

For the euidence whereof consider two things:

First, that it is most necessarie, that the person that is to be saued should be thus qualified, if hee bee of yeeres (for with infants it is otherwise) for make the order prescribed to be obserued in the Word and Sacraments, in which God requireth in the first place repentance and faith, and then afterwards maketh promise of saluation by Christ, Luk. 24. 47. *That repentance and remission of finnes should be preached in his name.* Repentance for sinne must goe before remission of sinne: Acts 2. 38. *Repent and be baptized,* there is the first: *for remission of finnes,* there is the second. This is the rather to be obserued, because many go preposterously to worke, beginning there where God endeth: comforting themselves in their Saniour, and in the promises of life by his meanes, but let goe faith and repentance, at least deferre them. This is the cause of much wickednes, and a false comfort, not fetched from that order which is appointed by God.

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goe before
remission
of sinne.

True grace
though ne-
uer so weak
is accep-
ted.

Secondly, those who bring the beginnings of faith and repentance (if so be the beginning be true) constant and still increasing, to these Christ becometh a Saniour: Matth. 9. *Christ came not to call the righteous, but sinners to repentance:* that is, those who acknowledge themselves to bee sinners, confessing and forsaking their sinnes, and not such as presume of their owne righteousness: Matth. 25. *I am sent to the lost sheepe of the house of Israel:* euen those who in their owne iudgement are lost, who are in the mouth of the lion, and in all mans iudgement lost. Isai. 45. 1. The well of water of life is promised to *all those that thirst:* that is, such as want water and long after the wellsprings of it, and wish after nothing so much: Isai. 43. 3. *A bruised reede he will not break, the smoking flaxe he will not quench;* euen small beginnings of grace be they neuer so weake nor feeble, so they be true, he despiseth not. Thus are the persons to bee qualified vnto whom Christ will become a Saniour. Now because all men are not thus disposed, it followeth that redemption, and the worke of saluation is not vniuersall.

Vse. First, the multitude of our people are iustly blamed as enemies of

Christ: for if they bee asked how they look to be saued; they answer, by their good seruing of God, and their iust and honest dealing among men. Now this their seruing of God is but to repeate ouer the Tenne Commandements, the Creed, and the Lords Prayer: and their good dealing is but to deceiue no man, or not to offer them open iniurie, and here they stay themselves; not all this while euer looking after Christ, as men not standing in neede of him, or of his righteousness, but set vp themselves for their owne Saniours, and know not any other way to life then their owne which carrieth them from Christ. Secondly, wee are taught to conceiue of Christ as of our Saniour; which wee shall doe if wee bee touched with the sense of our sinne, and danger by it, and with the neede wee haue of his most precious blood, which will cause vs to prize it aboue the most precious things, which the world can containe. When our hartes are thus affected, then wee conceiue of him as we ought. Thirdly, wee must carrie our selues as persons saued already by Christ; for he is a Saniour vnto vs euen in this life, and our saluation is begun and is in part here. This we doe when wee ioiue with the profession of faith a true conuersion vnto God. Reasons hereof: First, because regeneration although it bee no cause, yet it is a part of our saluation: for by it a man is freed from the corruption of his sinne in part, which whosoever looketh for remission of finnes must attaine vnto. Secondly, whomsoever Christ saueh from hell, he first saueh them from their sinnes: he redeemeth men not only from deserved condemnation, but also their vaine conuersion. If the thou wouldest know whether Christ hath saued thee from hell or no; looke into thy selfe, and trie whether his death hath wrought the death of sinne in thee or no: for if thou art not turned from sin, thou art not saued from hell. Thirdly, to whomsoever Christ is a Saniour by merit, to him he is a Saniour by efficacie also, for he is a Saniour both these waies: by the former he procureth pardon of sin; by the latter he turneth the heart of the sinner from sin vnto God: this if it bee wanting, there can be no true assurance of the other. Lastly, the saluation of a sinner standeth

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not in the fruition of riches, honours, wealth, or deliuerance from the miseries of this life, but properly in righteousness, and life eternall, the recompence of the same; which fruite whosoever would reape, he must sow the seedes thereof in righteousness, and cease from hencefoorth to be the seruant of sinne.

The third generall point in this conclusion is, the praise of Christ it selfe in the last verse: *Be glory, and Maiestie, and dominion, and power, both now and for ever, Amen.* Which words containe the forme of the praise of God and Christ; where foure things are to be considered: first, what bee the things that are here ascribed to Christ? and they be foure: first, *Glorie*: by which wee are to vnderstand an infinit and incomprehensible excellencie, whereby Christ excelleth all things that euer were, are, or euer shall be. Now as there be in God two things distinct: first, essence, which is the Godhead it selfe simply considered. Secondly, person, as Father, Sonne, holy Ghost: so accordingly the glorie of God is two-fold: first, the glorie of essence: secondly, the glorie of person. The glorie of essence is the Godhead it selfe, or God him selfe, who is glorie it selfe, or the excellencie of the diuine attributes is the glorie of God: Rom. 1. 19. That which may be knowne of God is his wisdom, glorie, power, iustice, and mercie. And vers. 23. *They turned the glorie of the incorruptible God &c.* Whatsoever therefore that may be knowne of God is a part of his glorie: Exodus 33. 19. *Moses desireth the Lord that he would let him see his glorie*; the Lord answered him, *Thou canst not see my face and line.* Where to see the face of God and his glorie is all one, and so of all diuine attributes.

The glorie of the persons is distinct from the other, as the persons themselves are by their personall proprieties, as the Fathers glorie is to beget the Sonne, the Sonnes glory is to be begotten of the Father, the holy Ghosts is to proceed from them both. Thus Heb. 1. 3. Christ is called the *brightness of the glorie*, and the *ingrauen forme of his Fathers person*. Ioh. 1. 14. *We saw the glorie thereof as the glorie of the onely begotten Sonne of the Father.* Both these are here to bee vnderstood; both which are in-

comprehensible, and therefore our care must be to walke by faith, whereby wee may attaine vnto it, rather than more curiously to seeke to comprehend the knowledge of it.

The second thing attributed to Christ is *Maiestie*. Whereby we are to vnderstand that highnes & greatnes of God and Christ, whereby he is in himselfe, in his workes, and euery way wonderful, Luk. 9. 43. *When Christ had wrought a famous miracle of casting out a Diuell, it is said they were all amazed at the mightie power of God.*

The third thing is *dominion*; which word properly signifieth power and authoritie, and by consequent dominion, as the second word translated power signifieth properly dominion: but it commeth all to one. By *dominion* is meant an absolute power and soveraigntie in governing and commanding all creatures.

The fourth thing is *power*; which signifieth that absolute might of God, whereby hee doth whatsoever he will. Here by the way wee must obserue that of these foure, *Glorie* is the chiefe, the other three are but as parts of his glorie, and are added to make a description of his glorie. For the glorie of God is herein manifest in that he is full of *Maiestie, dominion, and power.*

The second thing to be obserued is, that these foure are given to Christ alone; for the word *only* must be referred to the whole sentence, the Father and holie Ghost not being excluded thereby, but all false and Idoll Gods.

The third thing is the time of praise: *Now and for ever*: for there is no time wherein it is not to be expressed.

The fourth thing is the *Affection*, which is euer to be vsed in the praising of Christ in the word *Amen*, that is, verely, or so be it: signifying that the affection of the heart must euer be ioyned with this religious action of the praise of God.

Vse. First, wee learne hence, that wee are bound to give praise and glorie to God and Christ: Psal. 65. 1. *O God praise waiteth for thee in Sion*, it is one of his rights, properly due vnto him. 1. Cor. 5. *Whether wee eat or drinke, or whatsoever we doe, it must all be done to his glorie.* Secondly, looke what is Gods principall end in all his actions, that ought to bee ours

ours in our actions. But his principall end of all his actions is his owne glory: Prou. 16.4. The Lord made all things for himselfe, that is, for his glories sake; which end wee also must aime at in all our actions. Thirdly, the end of al Gods blessings is to moue vs to set out the *virtues* of God, 1. Pet. 2.9. which is then done of vs, when with our mouth wee confesse, and in our liues we expresse his mercie, wisdom, power, and such other his properties. Fourthly, that wee may not thinke that this is an arbitrarie dutie left to our owne libertie, or put in our owne power whether we will performe it or not; wee must know that it *lieth neere*, or ought to *lie neere* vs, and is a case of necessitie to preferre the glorie of God before our liues, yea before the salvation of our soules. In the Lords Prayer we are taught first to pray for the glorie of God simply without any respect to ourselves, and afterwards come to the petitions concerning our selves and others. Ob. But here it will be said, God is the fulnes & perfection of all glorie, how can we then adde any glorie vnto him? Ans. The glory of God is taken two waies: first, for that infinite glorie which is in himselfe, or rather which is himselfe, to the perfection of which nothing can bee added, neither can anything bee detracted from it to make it lesse perfect. Secondly, for that glorie of his which is in, and from vs, the which is nothing else but the acknowledging, confessing, and praising of this his glory, in which sense we may bee said to giue him glorie, or not to giue it. Ob. But it may be alleaged that God being the perfection of glorie in himselfe, he needeth not glory or praise from vs; and therefore the dutie is not so absolute necessarie. Ans. Our praise of God is not needfull in regard of God: Psal. 16.2. *O Lord my goodness extendeth not vnto thee*, but it is needfull in regard of our selues being creatures, and in this respect bound to honor and glorifie our Creator. Secondly, because (although it is not his happines) yet it is our chiefe good and happines to praise him. Thus are we to take knowledge of our maine dutie, and on the contrarie of our maine sinne who herein haue so often failed, dishonouring the Lord by our wicked thoughts, speeches and actions, and that continually, and so haue

robbed him of his glorie, for whose glorie alone we were created.

2. Vse. In this forme of praise obserue the foundation of all diuine and religious worship, all which may be referred vnto foure heads: first, *adoration*, the ground whereof is Gods Maiestie and glorie; for it followeth well if God be full of Maiestie and glorie, then wee must adore him, wee must submit our selues before him, wee must subiect our consciences to his lawes, wee must beleue all his promises, and tremble at al his threatnings. Secondly, *faith*: The ground of which is Gods *dominion* and *power*; for if he be the soueraigne Lord of life and death, if hee haue such absolute power to saue and destroy, then must wee place all our faith in him for our salvation. Thirdly, *prayer*: and fourthly *thanksgiuing*, both which hath their grounds and foundation in his *power*, *dominion*, and *glorie*; so in the Lords Prayer after the petitions, is added as the ground of prayer the reason of all the requests, for *thine is kingdome, power and glorie*.

3. Vse. Hence wee must learne to adore and reuerence the iudgements and workes of God, howsoever they seeme vnto vs, and may bee harsh in our shallow reason; for he is glorie it selfe, Maiestie it selfe, power it selfe, and he worketh that for his owne glorie which we cannot comprehend. If God therefore loue *Israhel*, and hate *Esaue*, for nothing seene in themselves, but because he will so doe, which might seeme to the eye of flesh a thing vniust and partiall, let vs stop our mouthes at this most righteous iudgement of God; for he is all power and dominion, hauing soueraignie and absolute Lordship ouer al his creatures, to make some vessels of honour, and some of dishonour; some of mercie, and some of wrath, all men being as the clay in the hand of the Potter: & therefore the Apostle Rom. 9. so soone as hee had propounded this famous and memoriall example, to shut the mouthes of men, which otherwise would haue been opened against this iust and incomprehensible proceeding of God, he brought them presently to the consideration of the power and soueraignie of God, vers. 17. 19. We our selues think it no iniustice to kill the creatures, because God hath giuen vs a Lordship
and

and dominion ouer them; and shall we denie it to bee iust in God to destroy likewise his creature, ouer which hee hath infinitely more soueraignie than man hath ouer them?

4. Vse. We are to be afraide to sinne against God; we must resigne our will vnto his whatsoeuer it is, and simplie subiect our selues vnto the obedience of the same, fearing in the least thing to offend him; and all this because of his *Majestic power, and dominion* ouer vs; for this is the liuing holy and acceptable sacrifice which he requireth of vs, Rom. 1. 12. *gives our reasonable seruice of him.*

Further, whereas all these are to bee giuen to God alone, note first, that the wicked Astrologer with his Arte is here condemned, seeing all glorie is properly belonging vnto God: but the Astrologer arrogateth to himselfe that part of Gods glorie which consisteth in the foreknowledge of things to come, in that by erecting of a figure and the aspect of the starres, he takes vpon him to foretel things meere casuall and contingent, as of life and death, woe, or wealth, peace or warre; wherein he entrencheth vpon Gods possessions. Isai. 47. 13. Besides that the starres neither by creation, nor by any ordinance of God, can bee any meanes to foretell things to come. Secondly, detestible is the Romish doctrine, which giueth the glorie and power of God to Saints, as of hearing the prayers of all men in all places, and knowing the hearts. Secondly,

it giueth to the Pope power to make lawes and to binde the consciences. Thirdly, it ascribeth to the Pope & his Shauelings power to forgive sinnes properly; all which bee incommunicable properties of the Godhead.

Now for the time *for our*. Leame that it is the duty of euery child of God to dedicate himselfe vnto the praise of God, and that continually, Psal. 119. 117. For this shall be the eternall calling and condition of those who shall possesse the kingdome of glorie, and it must be begun euen in this life.

Lastly, from the affection in the word *Amen*. Note that whatsoeuer wee are to performe in the seruice of God, it must bee not of fashion; but with the earnest affection of our hearts: Psalme 103. 1. *My soule praise the Lord, and all that is within me praise his holy name.* It is said of *Isaiah* that hee turned to God with *all his soule, and all his heart*, according to *all the law of Moses*; so wee in like manner in our conuersion to God, in our prayers, praises, or whatsoeuer holy worships and seruices we tender vnto him, must beware lest in drawing neere him with our lips, wee withdraw our hearts from him; which wee shall the better performe, if we carry in mind his owne commendement, *My soules give worthy heart.*

FINIS.

Laud Christo nescia finis.



THE PVBLISHERS POSTSCRIPT.



Any excellent points might I, as gemmes and pearles in this Commentarie, commend vnto thy consideration (Christian Reader:) but that one shall suffice to give notice of, and direct thee vnto, as worthiest of my penning and thy perusing; which, as it is most ioyned with the scope of this whole Epistle; so most seasonably is it fitted to our present edition, and most diligently trauesed by this our Author, namely, that *The seducers of the last age, especially here aimed at by the spirit of God; deniers of the maine grounds of Religion in doctrine, and practise, are the Papists; and the present Romish Church.* The necessarie consequent whereof is directly prooued, namely, *That we may neuer ioyne with them in their religion: but for ever contend against them for the faith once giuen to the Saints:* which wee can neuer doe if wee auoide not their doctrines, as the rockes on which wee shall necessarily suffer shipwracke, or death it selfe, vnto which they cannot but carrie the professors. The antecedent or former part seemeth (by the way) to be a direct and naturall answer vnto a Popish pamphlet, already by three learned men sufficientlie confused; wherein *H. T.* by twelue triuiall articles (in comparison) goeth about the bush to prooue, that Protestants haue neither faith nor pietie, religion nor good life. To whom our Author in the exposition of the third verse reioyndeth, and (doubling the number of those articles with aduantage) in the same order prooueth the Romish faith to be aduersary in fixe and twentie seuerall, solid and maine grounds vnto Christian faith and practise. I will no longer stand on this part than I haue shewed who these Papists

be, meant by the Author from whom wee must depart; and that for this end, that the sequell of our separation from them may bee acknowledged most iust and necessarie. By such a Papist wee vnderstand not every one who in some things may bee Popishly affected, for true faith may stand with some errors, and the end of that faith be the saluation of mens soules: so bee the partie aberring be framed to these two rules: First, *be swift of necessity to hold the foundation,* namely, that in Iesus Christ alone, and in no other name, either Angell or man, himselfe or others, saluation is to be sought for. If a man vpon this foundation build some wood, hay, stubble, or chaffe, though these shall be burned, yet himselfe shall be saved, notwithstanding as it were through fire. Secondly, *these errors must not be ioynd with either a willing, or wilfull ignorance,* for such errors are desperate and bring swift damnation. And thus where God reueiles no more but naked Christ, and where there is a subiection of the heart to the word, causing it to depend on the Ministrie for further and more full instruction, the acknowledgement of every diuine truth is not of such absolute necessitie to saluation, but that true faith may stand with some (euen Popish) errors. The Ruler is said to beleue (and that was by a iustifying faith) when as yet he was onely overcome by the Maiestie of Christ; appearing in the miracle of raising his sonne, to assent vnto and acknowledge y maine truth that Christ was the Messiah: but so, as himselfe and his household depended on his mouth for further instruction, and became his disciples. Yea euen the Disciples themselves were long after their calling and conuersion very ignorant in no small points of Christianitie. *Philip, of the first person in Trinitie: Lord shew vs the Father.*

1. Cor. 3.

2. Pet. 1. 1.

Ioh. 4. 53.

Ioh. 14. 8.

1607.

Math. 20. *ther. Others of them conceived of Christ as a worldly King: whence two of them desire to sit the one at his right hand, and the other at his left, when he came to his kingdom. Others of them (even after his resurrection) harping on the same string, and hearkening after temporalities expect it. Others aske him when he would restore it to Israel. Peter himselfe held not as hee ought the doctrine of the*

passion, seeing hee dissuaded Christ fro it. Wherein marvellous ignorance descrieth it selfe in them being true beleaguers: but so much the more tolerable, in that first Christ reuiled no more vnto them, either not opening the things, or their vnderstandings to apprehend them, till afterwards that hee sent the spirit of truth. And secondly this ignorance (the mother of their errors) was accompanied with a desire of knowledge: for they were euer questioning with him, desiring him to open vnto them his parables, and resolute their doubts, instantly listning vnto the gracious words of his mouth, and in a word were blessed *euē in hungering and thirsting after righteousnesse.* The persons then here aimed at are absolute & perfect Papists, against whom alone this graue Author dealeth in all such places of this or other his Workes, wherein he may seeme seuerer against them: as himselfe here and there thorough his writings hath described them, to be such as acknowledge the Pope their head: hold and maintaine the doctrines and deuices of the Councell of Trent, and therein are become ouerturners and rasers of the foundation of Christian religion; members of Babylon, Idolaters, not onely outwardly towards Saints and Images: but inwardly sacrificing to their own nets; these zealous Papists, especially the Teachers among them, are the deceiuers so liuely described throughout the Epistle.

Note well.
Perk. Probl.
pag. 1. operum ult.
edit. p. 367.
C. pag. 741.

Perk. operum p. 431.
col. 2.

1. Cor. 10.
21.

The second point is our consequent dutie, standing in our standing out with these aduersaries of Gods grace and Gospell: neuer offering to communicate with them in their cup of fornications; nor once bethink vs of leaguingsuch abhorring natures as are light and daiknes: and truth (which is of an vnstained nature) with most foule and deformed falsehood. *For we cannot drinke of the cup of the Lord & of Devils.* Which

point let me with good leave a little further declare: not that I loue to kindle or keepe in any coales of contention, (the Lord put farre from me such vnpleasant thoughts) but calmly to shew the oversight of diuers mediators, attempting to reconcile ours with the present religion of the Romish Synagogue: esteeming it to bee too much peremptorines so farre as wee doe to depart from them: yea censuring it, either as wilfulnes on the one hand, or scrupulositie on the other, to bee so opposite vnto them as we are: reputing it a matter of no difficultie to frame both sides to a meane, either side (as they say) yeelding a little: nay it is buzzed out, into the eares, by the tongues of common men, that there is no such discrepance and difference betweene vs in matters of moment as is made; but that the substance of both our Religions is not farre from the same: so as many are in a hammering whether way may be better: whereunto (after the Hebrew *scriptures*, imitated also by the Greeks and Latins, that I may begin with the last for the helping of memorie) first wee may bewaile, in beholding into what a fearfull (if not desperate) degree of declining many are already come: that after so many yeeres profession of the truth, powerfully both published, and protected, they should not only admit a dangerous *deliberation*; but euen call the very maine grounds thereof into question: whereas if it bee in a motion to Idolatrie, they ought instantly to say with Sidrach; *We are not carefull what to answer in this matter.* But this iudgement of God is iust vpon them, that whereas they neuer receiued the truth in loue of it, they should lose of their ground, and bee left vnto further delusion. Good cause haue we all to lament the remembrance of our ruine, through this Satanical stratagem: If the woman will needes bee so vnwise as (not needing) to enter parley with Satan, whom she ought to haue resisted: and that in matter of such moment, as wherein Gods truth, his glorie, and her owne glorious estate must bee questionable: most iustly must shee bee left of God, snared by Satan, foyled through her owne follie, throwne from her estate, (though of innocencie) and dispossessed (not alone wee all know) euen of Paradise

Script. v. 10.
Cicero.

Cyprian.

Dan. 3.

dise it selfe. Besides, how farr short come these men in zeale to the truth, not onely of our adversaries the Papists themselves, among whom no doubtes or questions in their grounds and principles are tolerable; but even of the Jew who will admit of no dispute against his Religion; yea of the barbarous Turke himselfe, who insiteth death on whomsoever they convince to have called a word of their Alcoran into question?

Secondly, concerning those who cannot discern such essentiall differences betweene our Religions, both of vs (as they say) professing salvation by the same Christ; and all the articles of the same faith; I wish them no worse

than that their eyes were cleeted with the eye-salue, that they might see, that he that seeth not such a Papist as is mentioned to professe a false Christ, and a false faith, seeth in Religion scarce any thing at all: neither doubt I but (to whom malice, or ignorance superstition shuteth not their eyes) to shew plainly in few words, that whatsoeuer in words they confesse with vs, yet in doctrine and deed they altogether reverse it and dissent from vs, in cases wherein wee may never consent unto the. And first, seemeth it a small matter of difference, that in generall they charge our whole doctrine of noueltie, whence ordinarily they tearme the Teachers thereof *Nouators*; and in speciall first, that our doctrine of iustification by faith alone (for this striketh at the head, and vnbowellet all their trifling devices) is but a new device of ours? as appeareth in their Champions challenge. But confounded herein was he, his cause and abettors: our learned men at the conference with him in the Tower not onely mightely by the Scriptures convincing; but out of Greeke and Latin Fathers also, who lived aboue a thousand yeeres ago, oppressing him with those very formall words, *that faith only iustificeth*; so driving him to ridiculous shifts, and newly coyned distinctions (so neere the Mine was he) before vnhard of: euen as in this controuersie being much straitned, they were forced to cast about for that as false as new distinction of iustification into the first and second, neuer heard of for y space of a thousand and five hundred yeeres after Christ.

2. Let mee adioyne hertunto the challenge of our Englands Jewell, who vndertook, and performed the prooff, that in fiftie and twentie points (none of them triffes) the Papists are different, not onely from ours, but from the doctrine of the Primitive Church: and that neuer one of those their new devices was once heard of as received in the Church of God for the space of six hundred yeeres after Christ. If then they challenge our doctrine of Noueltie; and we haue proued (they not improouing) that theirs is of no ancient, and not neere Apostollicall authoritie, hope this cannot seeme a circumstance betweene vs; for there can be but one truth, and that is most ancient.

3. Again, can it seeme so small a moate in the eye of any man of sight, that the sacrilegious Synod of Trent teacheth, (cursing the contrarie minded) that on their Romish Altars, sacrifices propitiatorie are daily properly, and truly offered for the sinnes of the quick and dead? saying that this doctrine vnto this day hath beene vnto this day truly taught from yea and abrogateth that most perfect and only one for all offered, whereby their sinnes are expiated that shall see the Lord in the holle of holles.

4. Further, let any indifferent and single eye behold, and consider whether those bee but trifling differences which our reuerend *Rigolds* hath worthily disputed, both against *Bellarmine* in his booke intituled, *The Idolatrie of the Roman Church*; as also against *Harr*, both in the two principall questions concerning *Peters* and the *Popes* supremacie: (by which their doctrine they would make Kings and Princes but vassals and feodataries vnto the Pope; to whom they ascribe absolute power to excommunicate Kings; to discharge their subiects from their obedience, and allegiance; to dispense with their oathes of loyalty, and faithfull subiection; and dispose of their Crownes at his pleasure: which no good subiect (much lesse Christian) can say is a triuiall point, or a litle to be yielded vnto) as also in those five conclusions annexed, wherein hee hath substantially and learnedly determined, that the faith professed by the present Church of Rome is not the Catholike faith. That their Church is so far from being

B. Iewell
against
Harding.

Antiquissimum verissimum, authenticum, et quod posterius.

Heb. 9. 15.
16.

De eccles. Rom. Idolatria.

Council, Trident. sess. 14. cap. 7. Bellarm. de pontif. Rom. lib. 1. cap. 8. Stapleton saith that the Popes Supremacie must be held in paine of damnation. See 5. and 6. conclusions.

See Perkins praeface of a reformed Catholike, apud p. 743

See the first and fourth daies conference extant.

being the Catholike Church, that it is no sound member of the Catholike Church, and consequently that the reformed Churches of Great Brittain, France, Germany, &c. have lawfully: that is, by warrant of Gods word severed themselves therefrom.

5. Neither may wee yeeld that to be a circumstantiall question, discussed betwene our learned *Whittaker* and *Stapleton* concerning the *Ambrosius* of the *holy Scriptures*, which they so farre debase & subordinate to their Church: seeing through that great booke of his (never like to bee answered by them) he greatly prooveth that the *foundation of Popish faith is laid upon man, and not upon God*; and so it is an *humane faith*, and not divine; vnto which their whole service is furable, according to *Durandus* his description in his *Rationale*. And lastly, none but inconsiderate men would averre either that the most learned Protestants of Europe have spent their strength, and beaten their braines only for the beating of the ayre in matters immateriall: or that those who have as yet vncontroleably published, that the Popish Teachers have reversed the whole Decalogue, with the most of the Articles of the Creede, and Petitions of the Lords Prayer, have differed and squared in points not essentiall: or that so many zealous Martyrs, many of them of very profound knowledge should give their lives, and most innocent blood, for matters of shadow (as is pretended) rather than of substance: for thus to impeach the labours of the former, or staine the sufferings of the latter, would scarce seeme any but either a Papist, or some speciall favourite of theirs.

Thirdly, to such as are of minde that a harmelesse mediation may be made; me thinkes it no other but the seeding of a fancy: besides that, it is not harder to make them preferue, and yet neither without prejudice. In which point, as I would not seeme too rigorous or austere, well knowing how sweete is the name, and yet more pleasant is peace it selfe; so would I chuse an honorable warre, before a dishonorable peace; a free and iust dissention, before a base and slavish agreement, such as theirs would be: For *Nabash the Ammonite* will make no concord with *Isabash Gilead*,

unless every man suffer his right eye to be pulled out, that so he may bring some shame upon Israel. And first it seemeth to me a matter harder to bee brought about, than I out of my shallow reach can expect ever to see effected: both in regard of our selves, as also of them: for if the truth bee with vs (as wee are bound to confesse, both in respect of it selfe, and the law whereby it is established) then our turnings backe must not reproove vs; but having found the old way, we are to walke in it, (without turning aside) that wee may in it finde rest for our soules. The Lords counsell to his Prophet must bee our direction in this case: *Seem of men, as thou seest them, but let them come to thee: for to lose our hold of the truth, much lesse to leese any part of it, as in exchange with falsehood, were not onely a wrongfull betraying of it self, but a wilfull wronging of our selves and posterities; whom Gods blessings for the present hath made able to hold it entire, not onely without danger, but with encouragement, power, & protection. But more hopelesse or impossible rather in respect of them shall our meeting in the midway seeme to be, to whomsoever with iudgement shall perpend these foure subsequent considerations.*

First, that their faith being not Apostolical, their Religion a false Religion, their Church a false Church, and their worship a false worship: it will prooue not a matter of repairing (as requiring lesse cost and labour) but of founding their faith, before they can bee raised vnto vs: which how hard it is for them to bee brought vnto, who are so seled in their lees and dregges for so many hundred yeeres, they cannot be ignorant, who know how difficult it is for a *Blackmore* to change his skin, or a *Leopard* his spots: for so hard is it for those who are accustomed to evil, to be drawne to good.

Secondly, that so long as the Pope holdeth his headship over the Church, with that erroneous position, that he cannot erre; (which hee is likely to lay downe with his Crowne and Crozier, (for sooner to part with them were a foule error) if by much sweate some indifferent parley were copassed (himselfe still remaining both partie and iudge, as hee was in the Councell of Trent)

Articles of religion set out Anno 1562. and in Parliament approved 1571. 13. 14. 15. 16. 17. 18. 19. & 20. 21.

5. Sadeleir's assert. Possumus. 9. His Majesty's late Proclamation and speech at the Parliament. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Non omnis concordia bona: est demoni legio concors, nec non latronum conspiratio. Mactul. in Matth. 8.

Noli quæ-
sire quod
tibi tangere
Erasmi.

Trent) improbable, yea impossible it were that any conclusions could on their part bee passed, (if on any at all propounded) which any way might be derogatorie to his vsurped power and pretended supremacie.

Thirdly, their cautelous circumspection, lest by any meanes the knowledge of our doctrine might perhaps bee scattered among them, argueth an vtter auersation in them for euer acknowledging it, which appeareth in sundry their practises: 1. In that they blind the consciences of all Catholikes, to a perpetuall separation from all our Ecclesiasticall assemblies in religious publike duties; which is the ground of all Recusancie: to which purpose they teach it to bee a sinne to heare our sermons, for that were a participation with blasphemies: and for prayer with vs so strait laced are they, as they may not say Amen in publike or priuate, (suppose at their tables) if any Protestant bee present. 2. In that they censure most seuerely al their subiects that trauell or traffike into Protestant countries, blasting them with excommunication. 3. In that they haue erected in their Cities an Inquisition to examine vpon oath any forreiner or stranger, whereby they ranke not onely all his carriages, but euen his conscience also, lest he should bring any opinion with him; or instrument without him; that standeth not with their minds and liking: wherein not onely some little escape, but euen suspicion it selfe prooueth often capitall. 4. In their warines, lest any of our books, especially of our translations of the Bible should be had, or read among them: whence it is that no bookes, which passe not the Inquisition, may bee sold in Italy: to which purpose also studiously they teach it to be a sinne against the first Commandement to reade any of their prohibited bookes, of which they haue a large Index very common, and consequently being such a mortall sinne, it must necessarily be confessed at time of shrift: yea as men euery way foreseeing what way our doctrines might bee induced among them, to shut vp surely euery cranny and entrance, they scarcely suffer to see, or bee seene in the light their owne greatest Writers, such as Bellarmine, Gregory de Valenzia, &c. that our

positions, allegations, and answers (though answered by themselves) in those books may not be made known; lest perhaps it should befall others of them as it did *Pighius*, who reading ouer *Caluins Institutions*, with purpose of refuting it, was (ere he was aware) won to the defence of the doctrine of iustification by free imputation according to the Apostle. So as *Spain* maketh not a more diligent annuall search than the *Jewes* among them haue no armes in their houses, than both *Spain* and *Italy* vigilantly secure themselves in this behalfe: and no marueile if our books be so auoided, seeing that they inhibit men from reading the Scriptures themselves, lest they should become heretikes: condemning it, and bringing men in daunger of their liues for reading them, as for an hereticall practise. In a word, at this day such a night doe these Owles delight to liue in, that among themselves euen their Regulars (much lesse their Laicks) may not without licence from the Pope, or their Prelates, reade the Bible, no nor in the Catholike translation.

Fourthly, consider their irreconciliable hatred against ours, farre above all other (although most hereticall and damnable) religions: for why else can they content themselves with so studious preuention of the Protestants profession onely; whereas both *Jewes* and *Grecians* euen in *Rome* it selfe the Popes Sea, are suffered with their Ceremonies, Synagogues, Services, yea & Circumcision it selfe administered to the dead as well as to the living? which lowdly proclaimeth, that farre they are frō iudging, & deeming so indifferently of our differences, as some among our selues seeme to doe: and that they would sooner be wone to the *Jewes* or *Turkes* in profession then the Protestants: which one of them saith is in nothing better then that of the Alcacon; and in many things far worse and more detestable. And good reason (me thinkes) they haue of suffering among them the forenamed Sectes and Heretikes, as from whom together with the heathen, the whole body of Poperie is peccemeale patched together, and yet the name of a Protestant bee as much detested of them, as the Jewish names were of the heathen Kings. For which

For Acts
and Monu-
ments.

Renal-
du.

cause *Daniel* & his fellowes must have all their names changed before they may bee brought into the presence of *Nebuchadnezzar*, where their ordinary practise proceedeth, that in their writings, their bitterness and disdain suffer them not to name, but in most reproachfull tearmes, the first reformers and restorers of our Religion: calling them vsually, *Caluinists*, *Puritans*, *Innomators*, and *Heretikes*; neither doth this inbredde malice of Papists against our Religion stay it self heere, but hath broken out into most barbarous butcheries, and most cruell bloodsheddings, which yet they could neuer account sufficiently sauage: not of their owne subiects only, and within their owne Territories: but within other dominions: not of priuate only, but of publicke persons: not of meaner, but of most noble, yea Royall descent: and not of persons only, but of Cities, States, Kingdomes, and Countries. But where should I begin, or if I should, where should I make an end of inflicting their most matchlesse, and endlesse tyranny? (euer a note of false Religion, and inseparable to the Romish) whose cursed rage (like that of *Symeon* and *Leui*) *Gen.* 34. 39. and 47. 7. euen fierce and cruell, causing them to sticke among the inhabitants of the earth, hath made the streetes of infinite Cities (which either their force, or fraud and false arts could cast open) to runne with the blood of Protestants, as did once *Ierusalem* with the blood of the Saints which *Manassah* shed like water. What shall I neede to speak of that notorious bloodie inquisition in *Spain* & *Italy* the chiefe seates of it? what of the many miserable massacres, Canniball like conspiracies, and tragicall murders in *France* and the low Countries? In our owne country, who but strangers at home are ignorant what fiercenesse, feares, and fires, were raised to consume the innocent bodies of the Saints living and dead: in such sort as euery corner of the Land seemed as hot as *Nebuchadnezzars* furnace, euen seven times hotter then it vsed to be: wherein were to bee cast whosoever would not fall downe, and worship the Image which the Romish *Nebuchadnezzar* had erected? Neither yet were those fires thought furious inough for such; as might haue appeared, if the

Furor etiam possit fieri.

Lord had not taken the rodde out of those wicked hands in that season when he did: & since that time; what a number of diuelish plots and conspiracies were attempted against the noble person of her late Maiestie of blessed memorie, by *Ayden*, *Somerville*, *Babington*, *Parry*, *Lopez*, *Squire*, and others? and those stratagems not performed by persons exorbitant, but with the priuie of the Pope, and Principals of their religion, backing the same not only with their doctrine, to which it is most suitable (as appeareth by sundrie their seditious positions; lately collected by *Mr. Morton*) but with pardons, promises, paies to particular persons: and commandements generally to all subiects whosoever, as appeareth by the Popes Bull against her late Maiestie: *Valentinus & subemus ut aduersus Elizabetham &c. subditi arma capeffant*. And yet (as though all were well) they can couer al the ill hearing of such traiterous practises, vnder the name of Catholike pretences: for the furthering of which intentions, what may not, and must not be attempted? Now to these purposes maintaine they innumerable Catholike intelligencers & instruments (I meane their *Priests* and *Iesuites*) sent out by them, not only as eyes to search out the secrets of states & countries, and watch their best advantages: but as hands (full of blood) to execute whatsoeuer mischief vpon any of the Lords annoynted ones, not only opposing theselues to the Papal power; but which is more, if they be but suspected not so firme to the Pope as they wish; or (which is most of all to bee marked) though they bee their owne dead sure; yet if they shew not themselves as ready to execute the Popes bloodie designs, as he to command: which was the case of the late King of France, slaine treacherously for no other cause by a *Iacobin*. What argument then can bee brought to perswade vs of their euer according with vs in whole or part in our Religion? of which they deeme no other, then as of a peccant humor necessarily to be purged out euery fewe yeares, either by murder, if it preuaile in the head: or by massacre, if in the body of any countrey; and rather then it should not, they will not sticke with *Blasphemy* at the commandement of their great *Gracchus* to

Stories do
uice of an
iron cage
against
Protestants
turning
to an bur
dle and
halter a
gainst him
selfe.

Accor
ding to his
Maiesties
most wise
observati
on, his last
speech at
Parliament.
Parry
Lopez
Bulla Pj
Quarta.

set on fire or to blow vp euen the Capitoll it selfe: although nature and Gentilisme condemne such gracelesse deuotednes. The late most diabolicall and furious attempt against his Maiesty & the whole state that euer was inuented; (the like wherof both in the contriuing and whole carriage could neuer be shewed, no I thinke if there were Annals and Chronicles kept in hell it selfe) cryeth out against them long ere this time in all the corners of Christendome. God Almighty still deliuer his Highnes and Royall race from them: and by his Maiesties meanes, vs and our Land from them. For how much better had it bin, that his Maiesty had been moued to haue banished these vipers out of his Realmes, then those who professe the same Lord Iesus, and labour (though with acknowledgement of too much weakenes & wants,) to be found faithfull before the Lord and their Soueraigne? But not to depart from our purpose: These bee the waies wherein the Popish Baslamits would meete vs, and with vs; if the Lord should not meete with the, comming against them in euery corner. While then they walke in these waies of *Caine*, what booteth it vs to speake of a peace with them? for *while wee speake of peace, they are bent to warre.*

But bee it some peaceable consent and agreement were on their part promised; yet that one consideration of the treacherie in their compactes, would keepe any iudicious man from settling his conceite, and affection vpon any ingenious conclusions with them: which treacherie is not only practised by the persons of faithlesse Papists: but is prescribed as a maine precept of that most infidell doctrine of theirs; nay which euen infidels themselves would blush at in this behalfe: for doth not their doctrine make it lawful for them to vse any *Aequiuocatio*, or *reseruation* (as they terme them) with their aduersaries, almost vpon any aduantage? yea and that (lest they should not come to the height of impiety) in giuing answer not only on their words, but vpon oath before the lawfull Magistrate, though not their liues but their least liberties only be touched? Which doctrine till it bee reuerfed, how dare wee take their words or any assumption from them in a-

ny thing wherein we would not be overreached? But suppose again such peaceable conclusions were, not promised only, but purchased: what yet were we better the before? what billes, or bonds would or could they lay in sure inough for our security, so long as their doctrine standeth in force published in word & writing, that *fides haereticis non est seruanda*, & that *League* with them are more honorable in breaking then in making? how long can we conceiue, would the continuance of our peace last longer, then by it they could with aduantage vndermine vs?

But because I must shut vp many matters in few words, let vs see the prejudice which would ensue vpon such pretended mediation, in matter of Religion: and first seeing they are a seed of the wicked, corrupt children, hauing forsaken the Lord, in whom from the sole of the foot, to the crowne of the head, there is nothing but wounds, and swellings and sores full of corruption: and seeing themselves are become open Idolaters, their Cities cages of Idolatrie, their seruices all Idolatrous, hauing thus forsake the couenant of their youth; seeing filthines appeareth on their skirts; & finally seeing by seeking their iustification by the workes of the law, *they are abolished from Christ, and fallen from grace*: (the which particulars haue been clearly proued by many our vnanswered, and vnanswerable bookes) to communicate with them by accepting; yea not abstaining from the least appearance of any of these euils; were no other but to expose and lay our selues open, and naked to all manner of danger, of infectio of our soules, defection from our God, & in the end of destruction both of body and soule. It was a dangerous disease which *Israel* brought out of *Egypt*, hauing through their long continuance there, by reason of those marishes, and the River *Nilus*, (to which *Lucretius* in a distich appropriateth this disease) contracted the same vpon them: for the prouing, and purging wherof, the Lord instituted so many ceremonies and separations: but farre more fearefull was that inward leprosie, euen that abhominable Idolatry which they brought forth with them, and which cost them so deare both in the wilderness and in the land of *Canaan*.

Tollet. In. fruil. Sa. cred.

Note, I speake not against the league of concord. *Isay. 1. 6.*

Elephas, or Elephan- tiolis, the Leprosie.

Leuit. 13.

Exod. 32.

Kjbruth ha-
taauab.Num. 25.9
consider with
1. Cor. 10.8Gen. 46.34
& 43.32.* Romish
Balamits
make their
pates bald,
and shauē
their
beards. *

an: yea so habituall and inbred was the infection, that although the Lord vsed most wise preuentions euery way: yet presently vpon their deliuey out of the sea, will it burst forth, and become in the end their vtter ouerthrow. It cannot be but the strangers which come with *Israel* out of *Egypt*, being accustomed to the *Egyptian* fashion & diet, will still be harping on their cucumbers, leekes, onyons, and garlick: and draw the *Israelites* to the same lustings, though with the loathing of *Manna* it selfe; but such an exceeding plague shall proceed from the Lord, that in perpetuall memorie thereof, the place shall bee called *the granes of lusting*: and if the daughters of *Moab* may haue free access to *Israel* in *Sittim*, *Israel* will easilie be ioyned to *Baal Peor*, till the wrath of the Lord bee kindled, & there fall in one day, three & twentie thousand. The certeine perill and ineuitable danger wherof, the Lord wel perceiuing, did not only charge his people to haue nothing to doe at all with the Heathen, lest by any meanes they should bee snared: but also that they should be so opposite vnto them, that they should in all appearances and circumstances (and yet none will say the Lord herein was too seuer and strait) be vnlike vnto them both in Religious and Ciuill exercises: for if they looke towards the East in their Tēples in the honor of the Sun, his people shall in his Sanctuary and Temple contrarily look to the West: and in the West shall the *Sanctum Sanctorum* be set. If they offer sacrifices vnto Oxen, Sheepe, Doves, Goates &c. as vnto Gods: the Lord in detestation hereof, will haue his people to consume and burne these creatures before him in sacrifices: and hence was it, that euery shepherd was an abomination to the *Egyptians*: with whom they might not eate and conuerse, because they did kill, eate, and sacrifice those beaſts, whom the other worshipped as Gods. If they vse to eate almost none but Swines flesh, and yet neither that, before they haue sacrificed of the kind to the Moone or *Bacchus*: the Lord especially prohibiteth this meate of all other to his people, they shal not meddle with it, it shall be abomination vnto them. If their Priests, make their pates balde, shauē the locks of their

beards, & make cuttings in their flesh, *Leu. 19. 28*, as *Baals* Priests did; the Priests of the Sonnes of *Aaron* may not do so. If they make glorious Altars, & plant Groves about them; the *Israelites* may not doe so, (especially in the Wildernesse) but either Altars of earth, which presently vpon the remouall might bee demolished and cast downe, lest the remainds should be abused to superstition: or if of stones, they must be rough and rude, vnshewen, & vnpolished, lest any beautie of them should sollicit their preservation: as for groves see *Dent. 16. 21*. If they shall in way of superstition, or worship, reserve any portion of their sacrifices: the Lord rather then he will haue any portiō of the Paschall Lambe preserved till the morrow, will haue it burnt with fire: neither shall *Moses* bodie bee knowne where it is buried, lest they should make an Idoll of it. Nay which is more, and as worthy the noting, we may obserue how the Lord euen in ciuill things draggeth his people from their society and fellowship: for first *Israel* is charged, that they should goe no more backe to *Egypt* that way; so as the danger was (if any) by their neighbours, whose countries were adiacent vnto them: the which the Lord vseth all meanes to preuent: both in that he willet his people to nourish a perpetuall enmity with the *Moabite*, and *Ammonite*, the peace and prosperity of which they may neuer seeke all their daies: as also to debarre them from pressing into his people, he chargeth that neither of them enter into the congregation of the Lord, to the tenth generation: intending hereby that they should not rise to preferment, authoritie, or Magistracie among them. And as for the other strangers, though *Israel* seemed in priuate respects to bee, if not somewhat obliged & indebted to diuers of them, yet as it were bound to peace, and to hold their hands from open hostilitie; yet might they not bee admitted into the congregatiō of God, vnto the third generation. Besides this, foreseeing that the next and most direct way, whereby the heathē might league & linck in themselves with his people, might bee by marriages and cōtracts: the Lord is very studious that all such meanes be cut off; and therefore would haue the distinctions of Tribes obserued; with strait

Exod. 20.

Romanish
reserve of
the bread
in the
Masse, and
Reliques
of men su-
perstitious-
lie.
Exod. 12. 10
Deut. 34. 6

Deut. 32. 6

Ver. 3.

Ver. 7.

strait prohibition, that no Jew (except the Leuite) should marry out of his owne Tribe, much lesse without his owne people: whereof although I acknowledge other more main causes (as the distinction of the Tribe of the *Messiah* from the rest; the cleare acknowledgement of his race: the execution of the Lords whole regiment Ecclesiasticall and Ciuill in that policie, fitted according to that distinction to their severall offices, and possessions) yet I thinke this is one included reason not to be neglected, especially seeing they had strait charge against it. Again, in case a seruant Jew would marry a stranger into his Masters house, he was not at his departure to carrie his wife and children, for they were to bee his Masters: but if hee would abide still with her, hee was then shamefully to come before the Magistrate, and for euer renounce his libertie, vntill the Iubily released him: by which strait lawes the Lord would restraine euen slaues and seruants (who for the most part are neglected) from marching themselves with strangers. Such another law to this purpose is recorded, *Deut. 21. 10.* that if an Israelite in warre, should see a bewtiful woman taken captiue, whom he did affect for his wife, it was ordered by God, that first all meanes should be vsed for the alienating of his affection, as that hee must haue her home a moneth before, and not marrie vpon any sudden motion. Secondly shee must shau her head to make her as ill fauored in his eies as might be. Thirdly she must nourish her nailes, to make her yet more sordid. Fourthly she must put off the garment wherein she was taken, and put on base, and neglected garments fit for a pensive captiue. Fifthly shee must bewaile her father and mother a whole moneth, to shew how hardly, and sorrowfully she was brought from her fathers house, into the power of strangers: and then if by al these meanes the man could not be drawn frō her loue, it was permitted to him to marrie her for his wife: which law letteth vs see how hardly the Lord endureth, & is drawne to admitte the least liberty in this behalfe. How many ciuill things might I instance in, wherein the Lord straitened his people, that they might bee vtterlie vnlike the Gentiles in habit, manner of

liuing, behaviour, and other like circumstances, otherwise in themselves very indifferent? which I had heere inserted, but that I must consider that I write an addition, not a booke; an admonition, & not an exposition: & if yet these ordinances of God himself, seeme in some mens opinions too strait, and not to be imitated of vs in regard of the Papists, towards whom wee are not to be so seuer, as so far to seuer our selues; that is but the seeking of a knot in a rush, and to be acute in distinguishing, where God hath not distinguished; and in effect to affirme, either that the Idolatry of the Romish Church is not so vile and grosse, as is that of other Idolaters: or else (seeing our people conuerse with them more then any Idolaters) that to communicate with their Idolatry, is nothing so dangerous now, as it was for Gods people, to participate with the Idolatry of the heathē against Gods expresse Commandement. But if with any such the testimony of man, be greater then the testimony of God (as it is commonly with the Popish minded, who flie from the Scriptures vnto men, because their doctrine is from below) let them looke vnto those most auncient Councils, which were the purer, for sixe hundred yeares after Christ; and they shall finde that the Church would haue her children diametrally opposed euen on lawfull things, to the Jewes, and heathen of whom they were in danger to be corrupted. Those were more famous, of *Nice*, which decreed *7 An. Dom.* that the feast of Easter should not bee kept of Christians, at that time, and in that manner that the Jewes did; that in nothing they might agree with them. That also of *Bracca* decreed, that Christians should not decke their howses with bay-leaues and greene boughes, (than which what can be more indifferent?) neither rest the same day frō their callings wherein they did: nor keepe the first day of euery moneth as they did. It would be too tedious, and argue forgetfulness of my selfe, and no remembrance of my reader to recite the testimonies of other Councils, Fathers, and our owne principal Writers in this behalfe: which otherwise easily had I bin carried vnto by the tenacity and stiffness of many in this argument. But to end: as our Saviour wished his hearers:

*Coniugia
extra Deum
& reipub.
causa, &
conscientia
vetus. Iu.
in Deut. 21.
Exo. 34. 16.
Exo. 21. 4.*

*Romanists
reuerue of
the bread
in the
Masse, and
Reliques
of men su-
perstitious-
se.
Exod. 12. 10
Deut. 34. 6*

Exo. 23. 6.

Exo. 23. 6.

Exo. 23. 6.

*7 An. Dom.
610. Tom. 2.
Can. 73.*

Beware of the leaven of the Pharisees; so let every man beware of the leaven of the Papists: for what is Popish doctrine else, but a Pharisaeicall leaven, alwaies to bee purged out of Churches, and states; as the Iewes vpon some occasions were to purge al leaven out of their howses. Let no man say it is but a little, and such a difference which may be tolerated: for euen the Pharisees doctrine was much of it more true, the this Pharisaeicall doctrine of theirs; yet was their leaven hid in it, (as in this) the nature whereof is (though it be but little) yet to sowre the whole lump. In a word, as

Num. 14.8.

Caleb & Ioshua said of Canaan, the land is a very good land; If the Lord loue vs, hee will bring vs into it: euen so, if the Lord loue vs, hee will expell these Giants from vs, and giue vs security in our owne land from the Anakims: or if not,

if any of these strangers abide with vs, our faithfull prayer and hope is, that (as Salomon numbering all the strangers in the land, set them to worke in his Temple, euen a hundred three & fiftie thousand and sixe hundred: so our wise and peaceable Salomon and Soueraigne will continue, to set euen thousands of these to worship with vs in the Temple: yea and in this one circumstance passe Salomon's wisdom, in not chusing ouerscers of themselves, to cause them to worship. The Lord Iesus strengthen his Highnes heart, vnto this and many mo honorable workes, and make vs happie in his long and prosperous Raigne, to his renouwe and glorie in this life, and fruition of the blessed Crowne of righteousness at the peaceable end of his through-comfortable daies. Amen.

2 Chron.
2. 17.

Ver. 18.

FINIS.

5 DE 60

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10 23 20	8 6 19	
18 18 30		

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*Christian Reader, ſeing my ſelf could not attend the Preſſe, ſome faulte thou maieſt meet with-
all, but ſeing they are (the moſt of them) literall, ſuch as cannot beſcape the moſt acute and
diligent Printer; and none of them ſuch (ſo farre as I find) as much change of trouble the ſenſe, I
reſerue the correction of them to thine owne humanitie.

ERRATA.

For *Neſſiar* and *Alcimus*, read *Neſſiar* and *Alcimus*, pag. 1. margin. and pag. 1. for *Iob.* 2.
13. read *Iob.* 1. 3. and pag. 169. margin, for *conſcientia* read *conſcientia*.

(22)

Aⁿ
GODLIE AND
LEARNED EXPOSITION
Vpon the whole EPI-
STLE OF IVDÉ, CONTAINING
THRESCORE AND SIXE
SERMONS:

PREACHED IN CAMBRIDGE BY THAT RE-
VEREND AND FAITHFULL MAN OF GOD,
Master WILLIAM PERKINS,

AND NOW, AT THE REQUEST OF HIS EXECVTORS,
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WHEREVNTO IS PREFIXED A LARGE ANALYSIS, CONTAINING
the summe and order of the whole booke, according to the
Authors owne method.

TO WHICH ARE FVRTHER ADDED FOVRE BRIEFE TABLES,
to direct the Reader in the finding, of either;

1. *Common places of Religion.*
2. *More generall doctrines.*
3. *Questions determined.*
4. *Places of Scripture, either expounded, or cleered from corruption.*

REVEL. 3. II.

Behold, I come shortly: hold that which thou hast, that no man take away thy crowne.



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MAN, dwelling in Pater noster row, at the signe
of the Talbot. 1606.

THE EPISTLE DEDICATORIE.

indeed were singular aduancements: but yet the highest of these farre
inferiour to the least and lowest honour, which this King of Kings
vouchsafeth to bestow. For euen those Kings whilest they enriched and
inuested others with such royalties as belonged to a kinde of externall
happines, themselues were exceeding poore and destitute of the things
truly good; the which (being of an higher straine, & of nature internall
and eternall) are incomparably, and only the best blessings. In a word
then, *thus shall it be done*, yea *this honour haue all his Saints*: that being
borne of God, their descent is from the King of glorie, al of them Kings
sonnes, all brothers to Christ, the first borne among many brethren: all
younger brothers indeed, but (which is admirable) all *Princes* appar-
rant, and that to the same incorruptible crowne of glorie. Tell me now:
was it not almost the highest staire of earthly honour to which *Moses*
was mounted, when he was called the sonne of *Pharaohs* daughter: and
yet iustly *refused* he, nay despised that title, that he might be called
but the *seruant of God*. But *behold what loue the Father beareth vs*, that we
should be called (not seruants any more, but friends, *Ioh. 15. 15.* nay more)
the *sonnes of God*. Was it such an aduancement that *Dauid* should be-
come the sonne of *Saul*, a wicked King of Israel? and *can it seeme a small*
thing to become the sonnes of the holy one the God of Israel? Is it to be
reputed a great grace to be nobly descended from great men, and back-
ed with the alliance of the mightie? who then can deeme it other, than
the top and tower of truest Nobilitie, to be (as the beleeuers) so neerely
allied vnto Christ, who sprouted out of the most honourable stock that
euer the great field of the earth bare vpon it? vnto which their descent
if you adde their whole futable estate, they will appeare so absolutely
glorious, as it seemeth no further honour here below can befall them.
Whose garments are the white and vnstained robes of Christs inno-
cencie and righteousness; their chaine is the golden chaine of their sal-
uation, the linkes whereof are described *Rom. 8. 24.* their *Ring* or signe
is the spirit of God, pledging and sealing vp in their hearts the assurance
of their saluation: their Iewels and ornaments are the graces of the
spirit, as *Humility, Knowledge, Faith, Loue, Hope*, &c. their diet more choise
than that Manna, which was but a shadow of *this bread which cometh*
downe from heauen: their ministers are all the creatures; their attendants
are the Angels, not onely going before them and at their heeles, but
a guard *pitching themselves round about them*; their Diadem is the
crowne of righteousness, which the righteous Iudge shall giue to all them
at his blessed appearing: This is such honour as darkneth all the honours
of the world, as the bright shining of the Sunne obscureth the light
of the lesser starres: this causeth the heart that hath it to contemne the
tempt of the world, and quiet it self in the holding hereof, as in a choise
inheritance and a pretious purchase.

Now (my Lord) by all that hath been premised, you may beholde
what goodly grounds your Lordships lines are fallen into: whom
Lord hath not onely thus inwardly honoured by putting his feare
in your heart, (whereof I might truly relate more than either your
ship would be willing to reade; or my selfe (bating euen the suspition
of the base sinne of insinuation) am heartned to write) but also in your
whole outward estate: a great honour is it to be the sonne of so noble a



TO THE RIGHT HONORABLE WILLIAM LORD

RVSSSEL, BARON OF THORNEHAUGH:

Grace and all good blessings from God our Father, and our Lord Iesus Christ.

Right Honorable, as it cannot be but true, which Truth it selfe hath vttered: *Him that honoureth me, I will honour*; no more can it be but sure payment which such a creditor hath vnderaken, and not by any suretie, but by himselfe to be performed. Bootlesly had the world been betruſted with ſuch a charge; which by ſuffering ſome to walke through diſhonour, and by powring out contempt vpon others, vnwittingly ſuiteth the condition of the ſeruant to the caſe of the Sonne, who ſaid: *I honour the Father, but ye diſhonour me*. Well then ſit with vs, that he whoſe bare word is about all honours, hath ſaid, *I will honour*: not thoſe who by treading downe his honour, honour themſelues, neither whom men honour, nor who honour men; but thoſe who *honour him*: by *louing him as a Father*, and *trusting him as a Lord*. Not that any man can enlarge his honor; the *infinite perfection* whereof is in it ſelfe vncapable of any acceſſion: nor can any can of himſelfe expreſſe this honour; ſeeing himſelfe *worketh* with *ſuch willes and deeds alſo, of his owne good pleaſure*: neither that if any would, hee might merit the returne of honour; for *all that were but his*: nor that if any could and would, hee ſhould thereby profit God, to whom *mans goodnes is not extended*: nor laſtly, if any could, and would not; God ſhould thereby be diſprofited; for *if one be wicked he ſerueteth not him*: but becauſe the Lord, who delighteth to be the portion of *Iacob*, is pleaſed to accept the broken and homely ſeruice of his children, as an high *honour* done vnto himſelfe; and themſelues as *honourers* of him, and ſuch as he (by crowning his owne worke in them) cannot but honour.

But what ſhall be done to the man whom this King will honour? Anſ. If *Haſtazer* King of Babel were to promiſe his higheſt honours: if *Haſtazer* were to aduiſe *Ahaſueruſh* King of *Perſia*, in the beſtowing what honours himſelfe could wiſh or hope: if *Pharaoh* ſhould call *Moſes* and *Aaron* to conſultation, how to enlarge *Joſeph*s aduancements: no more could be either promiſed, expected or performed, than ſuch a one ſhould be arraigned with royall attyre, as cloath of purple, and fine linnen; with a golden chaine about his necke, the Kings Ring in his hand, his princely Diadem ſet vpon his head, and withall by promulgation publiſhed the third man or Viceroy in the kingdom. Which indeed

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THE EPISTLE DEDICATORIE.

and worthie an Earle, as was your father of famous and perpetuall memorie: but that the ſame loue of religion, zeale to the truth, praſtiſe of pietie, wiſe care of your Countie, noble and valiant reſolution, bountifull hoſpitalitie and liberalitie ſhould bee ſo eminent, and that the beſt part of his better part and vertues ſhould ſo ſeate themſelues in your perſon; this is it which maketh your Lordſhip honourable, not in him ſo much, as in your ſelfe; neither in your ſelfe alone, but (as *Samuel* was) *in the hearts of all the people*. Theſe (my Lord) eſpecially of the former kind, are qualities well beſeeming *Nebuchadnezzars* Nobles. For who are ſo fitted to ſtand before earthly Kings, as they who are often in the preſence of the great King, to whom all Kings are to be countable: or who are ſo worthie to ſtand in the preſence of our earthly Gods, as thoſe whom the God of heauen hath vouchſafed to ſet in his ſight, and gracious acceptance? Whereunto when I haue added how God hath honoured your Lordſhip to bee the husband of a vertuous and religious Ladie, the father of an hopefull heire, the brother of three ſo worthie and religious Counteſſes (two of whom of late haue receiued the end of their faith, euen their glorie with God) the poſſeſſor of a goodly reuenuew; I may well ſay, *not many thus noble*. Now becauſe to whom much is giuen, much is of them required, and where the Lord ſoweth liberally, there he expecteth a plentiful crop: let your Lordſhip be pleaſed to giue me leaue by writing to ſtirre up and warne your pure minde, by calling to your remembrance that dutie, which you religiously receiued from my mouth (and that not ſeldome) thoſe diuers yeeres I employed my paines and poore talents in your Honours houſe, namely, that as either you tender the continuance of the honour, which the Lord hath alreadie powred vpon you; or expect any acceſſe thereunto, ſo you faithfully proceed in the waies wherein honour may redound to the higheſt: perſiſting to honour him with your heart; by giuing it to him: with your life; by adorning the doctrine of God: with your maintenance; by encouraging the praſtiſes of pietie: with your riches and encreaſe; by relieuing the poore members of Chriſt: ſeeing that in all theſe your large receipts God hath made your Lordſhip his Steward, and requireth your faithfullnes. Theſe be the paths beaten by the feete of the faithfull, wherein they are well experienced of the Lords faithfullnes. In theſe ſtandeth the whole dutie of a man: vpon performance hereof, and no other condition, the Sonne of God himſelfe made challenge of the glorie of his Father: *I haue glorified thee on earth, and I will glorifie thee with thy ſelfe*.

Among other furtherances of your Honour hereunto, may your Lordſhip be pleaſed to receiue this booke, and giue it the reading; after what time I hope you will not denie it your protection, in regard of it ſelfe: although neither your Honours affection to the Author himſelfe leſt he liued; neither his loue towards your Honours houſe made owne to the world, in the dedication of ſundrie of his workes vnto ſome; neither yet my owne dutie (which in many regards as your Lordſhip may iuſtly challenge, ſo my ſelfe am ſtraightly bound alwaies to ſerue) could ſuffer me elſewhere to ſeek the ſhelter of this orphane mentarie. My heartie deſire of the Lord is, that as he hath directed it vnto your Lordſhip, ſo he would alſo direct your Lordſhip by

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it;

THE EPISTLE DEDICATORIE.

it; and make it as fruitfull vnto your Lordship, as it is in it selfe, in leading you into all the waies of Gods honour; that as his faithfulness hath honoured you, so your faithfull heart may out of settled resolution say in it selfe: *Him that hath thus honoured me, I will still honour*: and so he who is first and last in mercies; who ⁱ giueth to his grace and glorie, shall (after your Lordship have many good daies through his grace been found faithfull before him and your Soueraigne) decke your soule with perfect righteousnes as a Robe, clothe your bodie with immortalitie, crowne your head with glorie, and (in a word) shall be all in all vnto you and all his, who beyond all times be blessed for euer, *Amen.*

Your Honours to
command,

THO. TAYLOR.



TO THE CHRISTIAN READER, MVCH PEACE

AND PROSPERITIE, FROM THE

Author thereof, euen the Prince of peace
the Lord Iesus Christ. Amen.



Ince it pleased the God of light by chasing away the black mists of popish darkenes to restore the cleare and sunne-shine light of his glorious Gospell vnto these parts of Europe, he hath neuer bene wanting in raising vp most faithfull and furnished instruments, who as golden trumpets haue sounded out, and like golden candlesticks haue held forth before his people that great light, euen the word of truth which we preach; wherewith they haue bene mighty through God both by voice and pen, by word and writing; not only to discover and detect that Antichrist, but to ouerthrow and cast downe his strongest holds: yea and haue by the power of the same spirit in their mouths, which out of Christs owne mouth shall most powerfully utterly abolish that man of sinne at the brightnes of his appearing, giuen the least already his deadly wound: yea and by the light haue driuen away that former Egyptiacall darkenes and blinde barbarisme wherein men sate, and could not for many daies, yea hundred of yeares before stirre out of the place wherein the corruption of their nature had set them. Witnes this truth with me in those incomparable lights of Germany (that I may begin where the Lord began) Luther, Melancthon, Bucer, Oecolampadius, &c. France insly by the birth of her three Worthies, Caluine, Beza, Marlorate: and of her three Nobles, Sadeel, Morney, and Iunius. How happie hath Heluetia bene in her fruitfull gardens, whence so many sweete flowers, such as Bullinger, Latimer, Zuinglius, and others not a few haue sprouted? Yea Italy her selfe whose soyle is a stepmother indeed to such plants, hath yet bene so farre manured by the hand of the good husbandman, that euen from thence two faire branches, neither of them inferior to the former, Martyr, and Zanchius haue sprung up, that as out of the mouth of two witnesses from among themselues, their sentence might be sealed against them. But among the nations glorious is thou Great Brittain in this thy greatnes, which as thou hast stripped all thy neighbour nations in other externall beauties: so no whit art thou inferior to them in this honor; yea herein is thy truest triumph ouer them, that as peace and truth haue kissed each other within thy walls, and as the scepter of the Prince of peace hath bene almost full fifty yeares upheld by the scepters of peaceable Princes: so thy Seas and Seminaries haue not bene destitute of their well, Whittakers, Fulke, Reynolds, Rolock, Sutcliffe, Willet, and late Perkins, whome alone I make mention of, not because either they are great, or alone worthy; but partly that I may be moderate and not (as I might) infinite

TO THE CHRISTIAN READER.

Reformed
Catholike.

Isa. 70. 4.

infinite in recitall: and partly for that these haue most valiantly like Dauids worthies broken thorough these Philistims forces, and brought vnto vs in despite of them the pure water of the well of life; among whom this our Author last named was not the least, nor of so small note through the Christian world, that I can thinke by my penne to adde any moment vnto his: whose writings so sauiory and so innocent haue sufficiently proclaimed his profound knowledge in all learning, his prudent zeale, his mature iudgement, with an admirable dexteritie and facilitie, yea I may say felicitie, (for herein hee raigned, that I may use the phrase of the reuerend Deane of his Maieslies Chappel, properly applied vnto him at his funerals, which with singular approbation he performed) in the direct resolving the obscurest doubts of Diuinitie, and the acute loosing and dissolving the hardest knots of Papists, so briefly and yet so perspicuously, as that his most polemical writings, being first by himself in our vulgar tongue published, could scarce meete euen amongst our common people, with such an vncaieable reader (if any whit catechised) into whom they might not conuey some competent conceit and vnderstanding of the deepest and darkest differences betweene the Papists, those patrons and defenders of darknes, and our selues. But besides these, such a tongue of the learned had the Lord God giuen him, that he knew to minister, and ministered according to knowledge a word in due time to him that was weary: the which most weighty duty of the Ministry was so familiar vnto him, that he made it his holidayes exercise (as his recreation) to resolute cases of conscience. In his ordinary Ministry how powerfull was he? Which of his hearers cannot confesse that he spake as one hauing authority? Adde now vnto these his labours, an holy and harmelesse life: for why should I disioyne them, seeing they were so happily combined in him? betweene which two (both of them conspiring to the glory of God, and his cause) was such a sweete harmonie and concert, that in reading his writings any man might see the manner of his life, and in seeing his life, he might also therein reade his writings: for his life spake what his pen writ, and his person was the president of his writ: en precepts. But when these vnweariable labours had quickly worne out such a candle, who so freely spent himselfe to giue others light; such a life was not shunt up, but by a proportionall, euen a religious and christian death: of the which when God made (with some others) my selfe a beholder, I could not but conceiue him a messenger out of a thousand, singled out by God to giue directions to others, both how to liue and that well, as also in the right manner of dying well, who himselfe was so trained to a blessed death by a holy life, whereby he became both in life and death a most happie and blessed man, for whose written precepts concerning both the whole Church is bound to blesse God with vs: but especially we his ordinary hearers in Cambridge, who besides were also the beholders of both, cannot be so much the more strengthened and confirmed (our owne heedlesse ingratitude notwithstanding or withstanding vs) by how much the eye is quicker then the eare, and the sight a more certaine sense then can be the hearing. But we will leaue him with God, and omit those worthie works which himselfe whilest he liued (according as the relaxation both from the weekly labours of his calling, and the day weakenes of his body would permit) did publish, not only for the watering of the famous Seminary where he liued, but euen out of his abundance and full bucket to the refreshing of all the heritage of God, and come to our owne purpose. It is now to be wished; but bewailed rather, that all his works were not finished by himselfe before his owne course, seeing the orphane writings of the learned published by others are commonly lesse polished: for sometimes the Authors mind is not taken, and sometimes his matter is mistaken, otherwhiles his forme is inuention.

TO THE CHRISTIAN READER.

and not seldome either his owne elegances and proprieties which are like goads
 are neglected, or something besides his owne is iniuriously inserted: but yet the
 Lord hauing loosed him from his labours, the christian care of his executors com-
 mendeth it selfe to the Church herein, that before it should be deprived of any
 part of his paines so profitably employed, desirous they are to communicate them,
 if not altogether in such exact manner as they would, yet as perfectly as they can,
 committed rather to hazzard the due regard of the author himselfe, by commit-
 ting vnto his schollers hands the publishing of his labours, then that the Church
 should want them by their holding and hiding them with themselves. As for my
 selfe, my wish was to haue bene spared in these paines, both because of my owne
 weakly employments, and that in this place wherein the busines might haue bene
 committed to diuers others farre better furnished with gifts, and fitted with opor-
 tunitie then my selfe: but especially seeing how safe and wise a thing it is to sit si-
 lent where a man need not speake, and that in these dayes wherein euery mans
 ure is in euery mans boate, and most men are become left-handed in receiuing
 things which are reached vnto them with the right; too like the 700. left-handed Iudg. 10. 16
 Beniamites, whose sole commendation seemeth to stand in this, that they can
 throw stones and darts against others at a haire-breadth and not faile: yet not-
 withstanding considering my calling hereunto, as also being after a sort reared
 vnder the Poets rule, not doubting but that the matter following is farre better
 then silence, I was contented at the instant intreatie of the Authors executors to
 undertake the publishing of this Epistle, which himselfe had in his hart (if God
 had giuen him longer time) to haue with his owne hand set and sent out in it
 some matine beauty and perfection: wherein what my paines haue bene, they only
 know who haue sathered other mens posthumous writings. I haue not troden in
 their steps who make the grounds of the authors serue their owne discourses (for
 should I haue made this exposition containing in it the summe of 66. Sermons,
 and the measure euen of a tedious Commentary) but in the Authors owne,
 whomeas wont to transcribe out of the notes of some of his hearers, the heads, and
 marrow of things more largely in publike deliuered, explaining the points which
 were more obscure, and with a second hand polishing and perfecting things so ex-
 plained. Yea herein imitating not onely the Author of the Commentarie, but
 even of the text and Epistle, the Apostle Iude himselfe: who perceiuing the men
 of his daies quickly waxing wearie of hearing or reading Sermons or Epistles, if
 extended to any length or prolixitie, condescended so farre to their infirmities as
 to contract, and abridge much matter into a very short and summarie Epistle.
 From the same consideration also haue I studied breuitie, so farre as in such mul-
 tiplicitie of matter I might auoide obscuritie: hauing herein employed my best
 skill, that it might appeare that though I may haue failed in other comple-
 ments, yet so farre as my endenour could erect me, not in faithfulness to the Au-
 thor either of the text or Commentarie. The fitness and seasonableness of this ex-
 position may seeme to pleade for the more gracious acceptance of it: which being
 reached out by the Apostolicall spirit against the here:ikes, and heresies which
 were to infect, and infect the last ages of the world, may by Gods blessing in the due
 reading hereof, strengthen the people of God in the land, in the discerning and
 resisting both the wicked seducers themselves daily sent in amongst vs: those
 instruments (I meane) who (like so many diuels compassing the earth)
 are so diligent to compasse sea and land to make carnall Protestants Popish Profe-
 sors, and so seuen-fold more the children of the diuell than they were before; as
 also their diabolicall doctrines which euery where it meeteth withall. Let them
 out

TO THE CHRISTIAN READER.

Out of Reli-
gious a sum-
nagate
Frier.
*out of their malice (as that foule mouthed Franciscane Feuerdentius, who hath
not throughout his booke passed many lines without some egregious lie or other)
applie the scope of the Epistle to blacke the doctrines and liues of those most excel-
lent instruments of God the restorers of true religion, Luther, Calvin, Beza,
&c. yet as a milstone rolled up a mountaine, or as a ball tossed against a brazen
wall; so returneth and recoyleth it upon themselves, as this grane Diuine hath
through this Exposition in particular diuinely prooued. Reade it (Chri-
stian Reader) with diligence, faithfully consider and remember
what thou readeest, and the Lord giue thee understanding
in all things, and build thee up further upon thy
most holie faith. From my house in
Cambridge, May 24.
Anno 1606.*

Thine in the Lord
Iesus,

THO. TAYLOR.



A GODLIE AND LEARNED EXPOSITION VPON THE EPISTLE

BY

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Paul and Answer.
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fixable writing, denie it to be Canonically
Scripture, and alleage foure reasons.

First they say, *Iude* calleth himselfe a
seruant of Iesus Christ, and not an A-
postle, but all the new Testament was
penned or approued by some Apostle.

This hindreth not but that he was one
of the Apostles, who also called them-
selues seruants of Iesus Christ, as *Paul* Rom.
1.1. and *Peter*, 2. Pet. 1.1. Secondly, by
this reason the Epistles to the *Philip.* and
Philemon, as also of *James*, *Iohn* &c. might
be rejected.

from whom this Author hath borrowed
both the matter and manner. Therefore
this *Iude* was no Apostle, but some schol-
ler of theirs.

If this were sufficient to proue this E-
pistle not authentically, then the whole
bookes of *Samuel*, the *Kinges*, and *Chro-
nicles* should be cast out of the Canon by
the same reason: which take the matter
from *Ciuill Chronicles*: Now if it be law-
full to take matter out of *Ciuill Chroni-
cles*, why may not one Scripture be taken
out of another? wee must therefore (not-
withstanding

B

1. Salutation, wherein are considered the

Persons saluted, members of the militant Church,

Referred to Iesus Christ.

Forme of salutation, v. a prayer for

Blessings, { Mercie,
Peace,
Loue.
Increase of blessings: be multiplied.

Motives exciting the Apostle, v.

1. His Loue. Beloued.
2. Readie minde: Gave diligence, enlarged by three arguments.
3. The present necessitie: It was needfull for me.

1. All diligence.
2. To write vnto you (when he could not speake.)
3. Of most weightie matters: Of the common saluation.

Propounded, v. to maintaine the faith: wherein are considered the

1. Partics { Maintaining: Saints.
Oppugning: Seducers.
2. Meanes of maintenance, v. By fight: the

1. Kinde: Spirituall.
2. Weapons. { 1. Doctrine.
2. Confession.
3. Example.
4. Prayer.

2. Exhortation, wherein are considered the

1. The state of the Church in his time pe-
stered with enemies, described by their

1. Hypocrisie: Crept in.
2. State before God: Ordained of old to this condemnation.
3. Religion: Vngodly men they are.
4. Doctrine: which turne the grace of our God into wantonnes.
5. Liues: and denie God the only Lord, and our Lord Iesus Christ.

Persons destroyed: the people, v. Israelites.
Time: after he (God) had deliuered them out of Egypt.
Cause: which beleueed not.

Men, Here consider the

1. Persons sinning: the Angels.

Angels, here consider the

1. Author set downe { Negatiue: not God.
Affirmatiue: but the
2. Parts { Negatiue: which kept not their first
Affirmatiue: but left their ouer ha
3. Measure of their fall: A totall defection.

1. Custodie: Reserved in chains vnder dete
2. Full punishment: vnto the iudgement of
3. Punishment in two degrees. { 1. Committed fornication.
2. Followed strange fische.
Vse, set forth for example.
Matter, suffered vengeance of eternall fire.

Cities with their

1. Names: Sodome and Gomorrah, and the cities about them.
2. Sins { 1. According to { Nature { 1. Committed fornication.
2. Against { 2. Followed strange fische.
3. Punishment: wherein Vse, set forth for example.
Matter, suffered vengeance of eternall fire.

1. Ground or
fountaine { Dreamers.

1. Vncleannes: They defile the flesh.

2. Contempt of
Magistracie. { 1. Proued from their
Speech or practise: speake euill of them that are in authoritie.
2. Amplified three waies. { 1. They blasphemie glories and dignities
2. By comparison from the greater, thus:
3. They speake euill of a thing they know not.

3. Intemperance in it, the

4. Crueltie against Gods people, comparatiue called Caius way.

5. Couetousnes by similitude from Belshazzar with the

6. Ambitious gain saying of the truth, illustrated by

7. Riotousnes; prooued by example and instance from Loue-feasts, in which

8. Vnprofitablenes in their places: Clouds without water.

9. Vnconstancie: Carried about with every winde, as light clouds.

10. Barrennes in themselves, illustrated by a comparison, and described
by foure degrees of naughtines, v.

11. Impatience: raging waves of the Sea, foaming out their owne shame.

12. Vnstablenes in doctrine: wandring starres.

13. Murmuring.

14. Complaining, which proceeds from

15. Walking after their owne lusts.

16. Proud boasting.

17. Admiration of mens persons.

18. Couetousnes: for aduantage.

Propounded vers. 13. For whom is reserved blacke darknes.

Confirmed vers. 14. 15. and
that by an ancient testi-
monie, in it consider the

1. Author. Enoch { not the fourth, { from Adam
but the seventh

2. Preface. He prophesied of such, saying.

1. The Lords coming to iudgem
2. His iudgement be-
ing come, which is { General
Special

3. The testimonie
it self, wherein

3. Cause of this
iudgment 2. fold. { Decides de-
scribed by
Words sero-
2. prophe

1. A preface: But ye beloued remember, &c. vers. 17.

2. The testimonie it
selfe, and in it are
two things.

3. The application of it to these
persons, who are indeed

1. The time when these wicked men shall abound:
in the last times.

2. What manner of persons
they shall be, described by
two properties.

1. Mockers, common to makers of Selfs.
2. Fleishly, hauing not the spirit.

1. Faith, on which as vpon a foundation they must build up themselves, inforced by

2. Loue of God, in which they they must keepe themselves.

3. Hope: looking for the mercie of God, &c. and in it three

4. Christian meeknes in recouering weake
offenders, in which consider the

5. Christian seueritie in gaining
of obdurate sinners: in it the

1. Person on whom the Saints must waite by hope, v.

2. Thing for which they must waite, v. Gods mercie in

3. End of their hope: Eternall life.

1. Way to begin this recouerie: in putting difference.

2. Manner of performace: Haue compassion of some.

1. Rule it selfe: Others save v. with feare.

2. Manner of it: Pulling them out of the fire.

3. Caueat for better obseruation of it: and hate even the garment which is spotted

1. Person praised: Christ Iesus.

Propounded here: To him which is able, &c.

1. His power.

Amplified by foure effects

1. Keeping the Saints that they fall not.

2. Preseruing them faultlesse, that is iustificyng them.

The Epistle containeth three parts:

3. Epilogue or conclusion confor-



A GODLIE AND LEARNED EXPOSITION VPON THE EPISTLE

OF IVDE, EXPLAINED IN PVBLIKE LECTVRES BY
that reuerend man of God, M. WILLIAM PERKINS,
and now published for the use of the Church
of God.

Verf. 1. *Iude (or Iudas) a servant of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the father, and reserved to Iesus Christ.*

THe generall ayme and scope of this Epistle, is partly to declare the dutie of all Christians, and partly to set out the corruptions of those, and these dayes receive edification, who are desirous either to follow the former, or auoid the latter. In which generall consideration, we are to note three things concerning this Epistle, before we come to shew the parts of it in particular.

First the *Authoritie*, Secondly the *Superscription*, Thirdly the *Argument* or substance of it.

First concerning the *Authoritie*, two questions are to be answered.

The first question, whether this Epistle be canonicall scripture.

And secondly, how we may know the certainty of it.

Concerning the former: Luther and others, who acknowledge it to be a profitable writing, denie it to be Canonicall scripture, and alleage foure reasons.

First they say, *Iude* calleth himselfe a servant of Iesus Christ, and not an Apostle, but all the new Testament was penned or approued by some Apostle.

This hindreth not but that he was one of the Apostles, who also called themselves seruants of Iesus Christ, as *Paul* Rom. 1. 1. and *Peter*, 2. Pet. 1. 1. Secondly, by this reason the Epistles to the *Philip*. and *Philemon*, as also of *Iames*, *Iohn* &c. might be rejected.

Thirdly he calleth himselfe as much as an Apostle.

Iude writeth of such things as the Apostles themselves had formerly foretolde, verf. 17. Therefore hee was no Apostle.

Iude liued after the Apostles *Paul* and *Peter*, who with *Iohn* were the last of the Apostles, and liuing after their decease (who were the principal) might very well put them in minde of those things they had foretolde.

In the ninth verse, hee bringeth in a profane Author, concerning the strife and disputation betweene *Michael the Archangell*, and the diuell, about *Moses body*, which cannot be found in Canonicall scripture; as also of *Enoch the seauenth from Adam*, out of profane writers.

By this reason, neither should the Epistle of *Titus* bee Scripture, seeing *Paul* makes mention of the profane Poet *Epimenides*, Titus 1. 12. nor the epistle to the *Corinthes*, where is brought in the speech of *Menander*, 1. Cor. 15. 33. nor the Actes of the Apostles: where *Aratus* the Poet is cited. Actes 17. 21.

This Epistle is taken out of Saint *Peter* from whom this Author hath borrowed both the matter and manner. Therefore this *Iude* was no Apostle, but some scholler of theirs.

If this were sufficient to proue this Epistle not authentical, then the whole bookes of *Samuel*, the *Kinges*, and *Chronicles* should be cast out of the Canon by the same reason: which take the matter from *Ciuill Chronicles*: Now if it be lawfull to take matter out of *Ciuill Chronicles*, why may not one Scripture be taken out of another? wee must therefore (notwithstanding

B

withstanding

An Exposition upon

Quest. 1.

withstanding these weake allegations) esteeme this Epistle to bee the Canonickall Scripture, and the eternall word of God, as our Church, and the Church in all ages hath received it. And now in the second place see how wee may come to be resolved that it is so to be allowed: which wee may in this resemblance. An Indenture betweene man and man is knowne to bee sufficient two waies. First by the matter and contentes therin, which plainly shewes an acte passed, and done: secondly, by adding and annexing thereunto certaine outward signes and testimonies, as the handes and seales of the parties, the handes and names of the witnesses corroborating and strengthening the same: the first is good in it selfe (though not so confirmed to the parties) without the second: but the second is nothing without the first: but if both these shall concur and bee specified in the Indenture, then it is absolutely authentickall, both in it selfe, and vnto the parties. If this be applied to the scripture, it shall be apparant to bee no lesse ratified then such an Indenture. For first consider but the *Contentes* and matter it selfe of it, it will speake the certaintie and truth of it: read over the Epistle, you shall finde the whole matter agreed vpon by the Prophets and Apostles: and for the *testimonie*, the Catholike and common consent of the Church, or greatest part since the Apostles dayes, hath set to her hand and seale that it is the truth of God, no lesse assured then other bookes of the Canon: which assent of the church, though it cannot make vs, yet may moue vs accordinglie to entertayne it. Besides, if we consider the *endes*, as also the *effects* of this scripture (which are the same with any part of the Canonickall) wee cannot but confesse that it is the holy and sacred truth of God, all of it conspiring with all the other to the aduancing of Gods glorie, and furthering of mans saluation. So much of the authoritie of this Epistle.

The second point is the *Superscription*, which is in these words: *The Catholique Epistle of Iude*. This title seemes to bee prefixed rather by some Scribe afterwards, then by *Iude* himselfe: first because this title (*Catholique*) was not heard of in the Church whilest the Apostles liued; so as it is not so ancient as the Epistle.

Secondly the title seemes to bee vsfit

for this and other Epistles intituled after the same manner, and may be well borne; as the Epistles of *Peter* are called Canonickall, which are no more Canonickall then others.

Thirdly, most of the Post-scripts are vncertaine, if not false: as of that after the second Epistle to *Timothie*: in which *Timothie* is called an *elect Bishop of Ephesus*, and yet commaunded to doe the worke of an Euangelist, 2. *Timoth.* 4. 5. which cannot stand together, to be the Bishop of one place, and also vniuersally to preach vnto the whole world following the Apostles, as the Euangelists duty was: and so of others. This title then was not added by the Apostle, but by some Scribe that copied out the Epistle: it is not therefore holy Scripture as the Epistle is.

The third point concerning the Epistle in generall, is the *argument*: which doth exhort all Christians to constancie and perseuerance in their profession of the Gospell. Secondly, to beware and take heede of false teachers, and deceiuers which craftely creepe in amongst them: And thirdly these deceiuers are liuely set out in their colours; and with them their destruction.

Now concerning the Epistle it selfe, and the speciall partes of it:

Of it there be three partes: first a *Salutation* in the 1. and 2. verses: Secondlie an *Exhortation*, from the 3. verse, to the end of the 23. Thirdly, a *Conclusion*, from that to the end of the Chapter. In the Salutation consider three things.

First the person that wrote this Epistle: *Iude*.

Secondly, the persons to whom hee wrote: *to those which were called sanctified of God the father, and reserved to Iesus Christ*.

Thirdly the Prayer, or ordinarie Apostolick salutations: *mercie vnto you, etc.*

Concerning the first, namely the writer of this Epistle, obserue three things: first his name, *Iude*, secondly his office, a seruant of Iesus Christ. Thirdly his Alliance, and brother-hood, being of the kindred of Christ himselfe.

First of his name, *Iude* or *Iudas*, which was the name of two of the Disciples of Christ: the first was *Iudas* the sonne of *Alpheus*, the brother of *James*, and so neare allyed vnto Christ; who was the writer of this Epistle. The other was *Iudas Iscariot*, or *Iudas* the traitor or the sonne

of Simon who could not write this Epistle because he died before Christ.

In this name consider two things. First the occasion of it, and secondly the variety of his name. The occasion of this name is set downe with the reason of it in the 19. of Gen. 35. When *Leab* had borne three sonnes vnto *Jacob*, shee conceived againe and bare a fourth sonne, saying, *Now I will praise the Lord*, therefore shee called his name *Judab*, which signifieth praise or confession: so no doubt did *Alpheus* the father of this *Jude* at his birth give him such a name as might moue not only himselfe but his child after him to thankfullnes and confession of Gods goodnes. So ought every father in imposing his childrens names with *Alpheus*, and every mother with *Leab* make such choice of names as themselves and their children may bee put in minde, yea, and stirred vp to good duties, euen so often as they shal heare or remember their own names. The second point in this name is the variety of the names of *Jude*, hee was called *Thaddew*, Mark. 3. 18: and *Lebbeus*, Matth. 10. 3: all which signifie the samethin, and all put in minde of the same dutie. Here two Questions may bee asked. First why was he called by so many names? Some thinke he had all these names given him by the people and multitude, as signifying all one thing: others (which is more probable) that hee was thus called by the Apostles themselves rather then by his owne name, that the horrible fact of *Judas* in betraying his Master should bee vtterly with his name forgotten.

A second question is, whether may a man change his name, or no?

If the change thereof be no preiudice to any man; much lesse hurtfull to the Church or common-welth, nor offendeth the faithfull, but wholly tendeth to the glory of God, and good of men, it may be altered and changed: As *Saul* a great persecutor, being called to be a publisher and Patron of the Gospell, changed his name into *Paul*: as also *Salomon* was at the first called by his Mother *Iedidiah*: Peter, at first called *Simon Barionas*, Christ afterwards gaue him a new name, and he accepted it. Yet hence the too common practise of the world cannot bee warranted, who for fraud and deceite doe alter their names: which when it is not intended may warrantably bee done: as in

time of persecution in the raigne of King *Edward the 6.* *Bucer* changed his name, and both called himselfe, and suffered others to call him *Arctius Felinus*: so did diuerse other worthie men in those dayes seeking no other then the glory of God, and good of the Church in their owne fastie: and that the Papists not knowing their names might reade their writings without preiudice.

The second thing in the person writing, is his office: being called [*a seruant of Iesus Christ*] which is not so generallie to be vnderstood as ment of euery professor of Christ and beleuer, who is a seruant of the Lord Iesus: but of a speciall seruice, namely of Apostleship, to which he was deputed.

Wherein consider two things. First, that he was called to bee an Apostle and seruant of Christ to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his seruice.

First he pleades his calling; for two causes: first in regard of others, and secondly in respect of himselfe. First that his doctrine might with more attention, and reuerence be receiued of others, seeing he run not vsent but was called, and that to an Apostleship; and therefore he spake not of himselfe, but whollie and immediately directed by God.

Secondly for the confirming and comforting of himselfe, that the Lord who had called him would stand by him, both in protecting his person, and prospering his worke in his hand.

Vse. Seeing the Apostle *Jude* before he writeth laieth down his calling; so ought all Ministers to make their calling the foundation of all their proceedings, containing themselves within the compasse thereof, euen as they are to teach the same dutie vnto all sortes of men, that they tempt not the Lord, by passing the bonds and limites of their calling.

Secondly, in that *Jude*, though he was of the same Tribe, yea of neare allyance vnto Christ, yet hee passeth by all these respectes which hee might haue stood vpon, and contenteth himselfe with the title of a [*seruant of Christ*]. We learne to make more account, and esteeme it a greater priuiledge to be a seruant of Iesus Christ, than to bee of the kindred of Kings, and allyed to the greatest Monarchs of the world: Christ him-

Beza writ two Homilies concerning the sacrament vnder the title of *Nathaniel Neleskias*: and Caluins Institutions printed vnder the name of *Alecinus the Master of Charles the Great*, Anno 1534. 11.

selfe shewes vs what kindred should take vp our chiefe delight, when hee turned himselfe from his Mother, and Brethren, and beholding his hearers said, those were his mother, sisters and brethren that heare the word of God, and keepe it: this alliance in the faith was neerer and dearer vnto him then that in the flesh. If then thou standest vpon thy preferment, strue to be the seruant of Christ, which is more honorable then to be the sonne of a King, to be a follower of Christ, is more then to goe before the Rulers of the earth. But if thou aske how shall I come to this preferment? Himselfe answereth thee, thou must giue vp thy selfe to heare his word and doe it, that is, learne to know, and obey his will, this is the maine dutie of a seruant, endeuour to please the Lord in keeping faith and good conscience thou art in the way of preferment, and art admitted a seruant of Christ.

Thirdly: If wee bee admitted the seruantes and followers of Christ, wee must serue no other Maister, but keepe our selues from being intangled either with the offences, or affairs of the world, as to be vassals thereto: no man can serue two, much lesse more Maisters of such contrarie commaundes. Let none pretend to bee the seruant of Christ, who by louing pleasure more the God, or seeking earth more then heauen, disgrace such a profession.

111. The third thing in the person writing, is the alliance [*Brother of James*] of which name there were two, first, *James* the son of *Zebedeus*, whose death is mentioned in the 12. of the Actes by *Herod*: the second was the son of *Alphaeus*, here mentioned:

First, that he might distinguish himselfe from the other *Judas* the traytour. Secondly, that he might winne further credit and attention to his doctrine, seeing hee was no vknowne person, but one that came of the worthiest stock that was vpon the face of the earth; and for this cause hee mentioneth his brother *James*, who was better knowne, as being the President of the Councell at Ierusalem and a choise pillar of the Church in his time, Act. 15. 13: not to credit himselfe, but this Scripture (which otherwise is in it selfe sufficiently powerful) by the mention of him.

Now followes the second thing in the Salutation: that is, the person to whom *Iude* wrote, in these words [*vnto those who*

are called, and sanctified by God the father, and preserued by Iesus Christ] it is, the militant Catholique Church, which is liuelie described to be the number of belecuers dispersed thorough the face of the whole world; who are effectually called, and sanctified and preserued vnto life euertlasting: Out of which description note:

First, who and what they bee that are members of this Church: namely no wicked or profane persons, but onely the elect, such as are chosen vnto life euertlasting, who after receiue their calling vnto holines, and therein are assuredly preserued vnto life; which priuiledges no wicked person, no vrepentant sinner can be partaker of, but onely the Church of the first borne, as in Heb. the 12; whose names are written in the booke of life, and who receiue daily spirituall increase for howsoeuer in the Catholique Church there be two sorts of men professing religion: the one, of them that do vniuersally beleue, and are sanctified; the other, of them who make a shew of faith, but indeede beleue not, but remaine in their sinnes: of the former doth the Catholique Church consist, and not of the latter, who are no members set into the head of this body, though they may seeme so to bee.

Secondly, this confuteeth the Romish Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can bee the head of this Church and Catholique congregation but onely Christ, for he only knoweth them, who and where they be thorough the face of the whole earth: not the Pope or any other creature hath any headship ouer this companie who are giuen and properly appertaine vnto the Sonne of God.

Fourthly, that this Catholique Church is inuisible and cannot by the eye of flesh be discerned; for what eye (except of faith) can see or discern the depth of Gods election or whom he hath effectually called? yea and who can infallibly determine of the things that are within man? and therefore this is a matter of faith, not of sense, an Article of our beleefe, not the object of our sight, seeing faith is an *evidence of things not seen*, which againe ouerthroweth that Romish doctrine, which teacheth that the Catholique Church is visible and apparent vpon earth, and so destroy that Article of our faith.

Fifthly, that this Catholike Church, being preferred by God the Father to life everlasting, cannot utterly perish and be dissolved: all other congregations and particular Churches being mixed, and the greatest part not predestinate may faile, yet this cannot be overcome, Rom. 11. 7. *this election of God shall obtaine, though the rest be hardened.* The gates of hell shall not preuaile against the faith of the Church, because faithfull and true is hee that hath spoken, and who will preserve in this Church a succession of wholsome and sound doctrine, and heauen and earth shall be sooner dissolved, than on iote of the same shall faile and perish.

But though that faile not, the Church may fall from that, and so faile.

That particular Churches, and of them the most famous, haue been ruined, yea and fallen away, and so may doe, is euident by the Churches of Ephesus, Corinth, Galatia, &c. and no maruell, seeing these consisted euer of mixed persons, but the Catholike Church consisting onelie of a number elected and called, though it also (not being as yet without wrinkle) may erre and faile in some smaller points: yet being preferred by God to life, cannot possibly faile in the maine and foundation.

This doctrine affordeth strong consolation to the elect of God, both in regard of their frequent falles and infirmities, whereby they might feare to cast themselves quite out of fauor; as also in regard of the manifold assaultes, and bickerings, which in the world they doe and shall endure, whereby they might seeme to the outward view to perish: yet the truth is, neither of both need so dismay them, but that their faith and hope may still bee renewed and strengthened, seeing they are preferred to salvation.

Lastly, here are better notes of a true Church then the Papistes Antiquity, Succession, Multitude, &c. which can bee no notes. First for Antiquitie: in the beginning was a true Church, but no Antiquitie. Secondly, succession failes: for what time soeuer are called and sanctified, are the Church: Thirdly, multitude no note: for if there be a calling and sanctification of men, there is a Church, be there many or few: But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apostles, and obedience thereunto, proceeding forward in

sanctification, euen vntill death; without which notes none can truly say they are of the Catholique Church: By which we may know the Church of England to be the true visible Church of God, called and sanctified in the truth, Ioh. 8. 31.

Now to proceede, wee are in the next place to intreate of the order which God obserueth in bringing men by degrees to life everlasting: And first of the calling mentioned; which is a worke of God, who of his meere fauour and grace calleth vile and miserable men out of the world, and inuiteth them to life everlasting: to vnderstand which we must know that the calling of God is two fold. The first is *generall*, when God calles a whole Nation, kingdome, and cuntry, that is, when hee offers them saluation in the meanes; as when hee sends his word amongst them, affordes them the Sacraments to seale the Couenant, giues leaue to approach him in prayer, and all this in the Ministrie of man, that man might call man: yea when hee vouchsafeth priuate meanes farre inferior to the former, yet often seruing for a generall calling, as is the reading of the Scriptures, yea of mens writings, and some time reports, as in *Rahab's* example, and the woman of Samaria; by these meanes the Lord generally calleth men, offering, but often not giuing grace offered, in great iudgement turning away from a froward people.

If God offer, but giue not grace, it is a Obiect. deluding of men:

No, for first a man was once able to. *Answer.* receiue it: secondly, hereby hee maketh them without excuse whom he will destroy: thirdly, hereby he keeps the wicked in outward order.

Vse: Considering to be called of God is the first step to life everlasting, and we in this Church of England are thus called, it remains that euery man should answer this calling.

How shall this be done?

Question.
Answer.

Frame thy heart to answer God, as *David* did when God bad him seeke his face: *Thy face O Lord will I seeke*: see also Marke 9. 23. 24. of the father of the possessed child, and Psal. 40. 6. 7. when *Dauid's* eare was peared, hee answered: *Lord I come*: this ought to be the Answer of our hartes to the Lords voice sounding in the Ministry.

The second calling is more speciall, when grace is not only offered, but giuen

also by God, thorough the effectuall working of his spirit in our hearts: which is the beginning of grace in vs; hee himselfe laying the first foundation of it: by giuing power to receiue the word, to mingle it with faith, and bring forth the fruites of new obedience; for the better conceiuing of the nature of it consider sixe pointes.

First the *ground* and foundation of it, namely Gods eternall free election of vs vnto life everlasting, as 2.Tim.1.9. when I say *free*, I exclude not only whatsoever man can imagine within himselfe as vaine in procuring such good vnto himselfe, as not of works, faith *Paul*, least any should boast; but also placing the ground of all our good out of our selues in the counsell of God, which the Apostle calles *his good purpose*, Rom.8.28: yea to shew the freenes of this grace, it is thence denominatd and called the *election of grace*.

Secondly the *meanes* of this calling, which in the Lords hands are diuers; whereof some prepare to calling, othersome are instruments of it: as first the reading of the Scriptures, seruing to beget a generall historicall faith. Secondly, afflictions in bodie, goods, name, friends or otherwise tending to humble a man and prepare his heart as soft ground. Thirdly, the denouncing of Gods iudgements, and threats of the law which sends to hell, but giues no grace: these are generall preparatiues: others are instruments to effect inward calling, as the preaching of the glad tidings of the Gospell, which is the most principall and effectuall meanes of this speciall and effectuall vocation: and to this *Paul* ascribes it, as 2.Thess.2.14. whereunto he called you *by our Gospell*: that this is true, consider a two fold worke of this Ministerie, when it is powerfully applied to the hearts of men. First it openeth the very heart of a man, and laies him out to the beholding of himselfe, shewing him that by his detestable sins he hath made himselfe more vgly in Gods eyes than any Toade can be in mans: whereby he is prepared not to lie asleep in this estate, but vnto the second worke, which is to apprehend and applie the blood and merits of Christ (exhibited in the Gospell) for the washing and bathing of his sinfull soule, that so he may be saued from wrath.

Thirdly, the *persons* that are called: those are mentioned, Rom. 30. namely those whom hee *had before predestinate*, those he called: which seemes to be expounded in Acts 13.48. *So many as were ordained to life everlasting beleueed*, that is, were called vnto the faith: all therefore are not called.

It pleaseth some to teach another doctrine, namely that God for his part calls all men effectually, and giues them a power to beleuee if they will; but the difference, say they, is in the will of man; to prooue which they bring this comparison: The Sunne shines on waxe and clay equally, the waxe is softned, but the clay is hardened. But this is not true out of the Scriptures: for it is *not giuen to all* to vnderstand the mysteries of the kingdom, Matth. 13.11. these things are hid from most of the wise of the world, and reueiled vnto babes, Matth. 11.25. Knowledge is giuen to some, not to others, and consequently faith: for they which haue not knowne cannot beleuee.

Fourthly, the *time* of this calling. The particular time of any mans calling is not reueiled, but laid vp in the secret counsell of God, in whose hands times and seasons are: yet the extent of the time is large enough though limited, euen the time of this life, some at the *sixt houre*, some at the *ninth*, and others at the *eleuenth*, &c. but not after, because that then all means of calling men cease. Now because men know not the date of their daies, it behoues them out of hand to strue to enter, not to deferre from day to day, alleaging that some are called at the twelfth houre, but accept of Gods call while it is yet the acceptable time. If the Lord now say, Seeke my face, let thy heart answer as an echo which takes the word out of the mouth, *thy face O Lord I will seeke*, Psalm. 27.8. such a pleasant harmonie God is delighted with. If he say (as the Prophet speaketh) *Behold now my people*, they are presently ready to answer: *Behold now our God*; and thereafter because the Lord will be free, and not stinted by thee, that either he should call thee in thy crooked yeeres, or not at all: he will not be prescribed vnto any ordinarily to call thee at the twelfth houre, as he did the theefe on the crosse when thou howlest vpon the bed of sorrow, and gaspest vpon thy death-bed. Therefore while it is called to day let

here the voyce, and harden our hearts no more.

Fifthly, wherein doth this effectually calling stand?

Both in the outward and inward calling, because the former is often in the means giuen to Nations, people, men, at least to make them without all excuse: but the second being secret and inward, whereby the Lord makes a mans heart inwardly answer the outward calling, possesseth him with a willing mind stedfastly to beleue in the Lord Iesus, and with an endeavour to please the Lord in all things: thus is the heart pierced, Psal. 6. the heart of stone changed into an hart of flesh, that is, made tractable and pliable, Ezech. 11. 19. and an heart which is a sacrifice accepted of God; such an hart was *Lydia*, Act. 16. 15. when God had opened it, it was heedfull and attentive to the words of *Paul*: this hart can relish the sweete promises of the Gospell, and no other.

Sixthly, the excellencie of this calling: which wee shall perceiue by these considerations. First, in that it is a great work, as was the creation of man at the first, Rom. 4. 18: so the Apostle maketh it, 1 Cor. 15. 6. he that at the beginning called light out of darknes, the same hath shined in our hearts, &c. that as God calls the first time and dead creatures come forth to life: so with no lesse powerfull voyce the Lord calls the second time the hart of man dead in sinne, and it is quickened with the life of God.

Secondly, this effectually calling goes beyond the worke of our creation: for when a man is taken out of the first *Adam*, and set into the second, and at the same instant power is giuen to beleue, being both together, though in order this is first, and then ingrafting, wherein is not onely a bare priuation as in the creation when God called *things that were not*, as though they were: but here is plaine resistance and rebellion, God calling not onely things that are not, but things that would not and refuse to be. Thus to raise a man out of the blood of *Christ*, is more than to raise *Eue* out of *Adams* side; to raise a dead soule from the death of sinne farre more glorious and powerfull, than to raise a dead bodie from bodily death; to raise a man to supernaturall life, farre greater than to a naturall onely.

Thirdly, this calling ratifies all our covenants with God. Men in their Baptisme enter covenant with God, but often start from it, and will not stand to it, so as the covenant is onely made: but when as a man is effectually called, the covenant is not onely made but truly accomplished, and that on mans part.

Vic. Seeing we are called of God himselfe in the ministerie of the word, (for *Paul* calles it, Phil. 3. 14. an high calling) we must labour to ioyne the inward calling with it which is higher than that, by hauing first a griefe because we cannot beleue: secondly, a readie mind: thirdly, an endeavour to beleue: fourthly, a sorrow because we beleue no more, and faile so much in the seruice of God; which if we want we must labour for the; and if wee haue them, be thankfull vnto God for them.

2. Vic. Learne the dutie laid downe by the Apostle, Ephes. 4. 1. that we should walke worthie of our calling. To doe which, first we must looke that we frame our liues holily, being *holy in our whole conuersation, as he that hath called vs is holie*. Secondly, there must be the same end of our liues which is of Gods calling, that is, to bring vs to heauen. The end of our being in the world is to be called out of the world, and (as *Abraham*) to obey God, as looking for a citie in heauen not made with hands.

Now we proceede to the second step of life eternall, which is *sanctification*: this name is taken from the Latins, and by it is vnderstood Regeneration, renouation, new creation, and to be sanctified is to be made holie and be borne anew. That wee the better know this grace consider sundrie points.

First, *what sanctification is*: It is an inward change of a man iustified, whereby the image of God is restored in him. For the opening of which description marke that first I call it *a change of a man*, to put a difference betweene it and ciuill conuersation, which is a gift of God likewise as this is, but farre different from it; because this onely restraineth the corruption of the heart, whereas sanctification reneweth the heart: and thus the gifts of God are of two sorts: first, restraining, which doe keepe in the wickednes of the heart, such as are all ciuill vertues. Secondly, renewing or altering the minde, which not onely represseth but abolisheth corruption;

corruption; of this kinde is sanctification.

Secondly, I call it an *inward change*, namely in the minde, will, affections, as working vpon the inward corruptions and lusts of the heart: to distinguish it from outward sanctification which a wicked man may haue, whereby he reformeth his outward man and cariage by the ministerie of the word, such are they whom the Apostle speakes of, Heb. 10. 27. which *tread vnder their feete the blood of Christ, whereby they were sanctified*, namely externally: this is of another kinde working the inward change of the heart.

Thirdly, I adde of a *man iustified*: for two causes: first, to shew that iustification and sanctification are two diuers gifts of God, and their difference may appeare in three things: first, in that iustification is out of a man; sanctification is within him. Secondly, iustification absolues a sinner, and makes him stand righteous at the barre of Gods iudgement; sanctification cannot doe this. Thirdly, iustification brings peace of conscience; so doth not sanctification, but followeth that peace.

Thus the Apostle hath them distinct, 1. Cor. 6. 11. Ye are *washed*, ye are *iustified* and *sanctified*: as also 1. Cor. 1. 30. Christ is made to vs *righteousnes* and *sanctification*. Secondly, because iustification goes with sanctification, though iustification be before in nature, yet they are wrought at the same time. For when God accepts a mans person, then is hee made iust, who is also sanctified. Fourthly, I say the *image of God is hereby restored*, the which that we may know wherein it consisteth, consider the three-folde estate of man; the first of innocencie, the second after the fall, and the third vnder Christ. First, in innocencie man had three things: first, substance of bodie & soule: secondly, the faculties of soule, as reason and vnderstanding: thirdly, the image of God standing in the conformitie of the whole man, to the will of God. Secondly, in the state after the fall man hath two of these: first, substance of bodie and soule: secondly, faculties as before. But the third is wanting, standing in righteousness and holinesse, and in stead of it is found in euery man original sinne, which distempereth and disordereth the whole man, his minde, will and affections, and carrieth him against the

will of God. In the third condition vnder Christ wee haue three things: first, substance of bodie and soule: secondly, faculties of the reasonable soule: thirdly, a new created holines and righteousness, before lost, but now restored by grace aboue nature; and this is a renewed conformitie to the will of God, and the image of God againe restored.

Where note that sanctification is such a gift of God, as changeth the man, not the substance of the bodie, or the faculties of the soule, but the corruption, disorder and sinfulness of man; it rectifieth, but abolissheth not affections: if a man be of sad disposition, it neither increaseth nor taketh away, but moderates his sorrow, and keeps it in order: so if a man bee of a merrie disposition, it deprives him not of his mirth, but correcteth it, that it exceede not: so in Choler and other complexions. Then those that fear to labour in their sanctification, because then they must be solitarie, sad, and cannot be merrie, and those that thus obiekt against those who endeour ouer their owne reformation, may see themselves deceived, seeing it onely tempereth the affections to such moderation as becommeth holines.

The second point is: *Whence haue we our sanctification?* whether from our parents, or from what originall?

No, it cannot flow from the parents, no although they be holy; Job. 1. 13. the new birth is not of blood, nor the will of flesh, nor of man: for parents must be considered two waies: first, as they are men, children of Adam. Thus they bring their children, and conuey no more to their children than Adam did, which nature, together with the corruption of it.

Holy parents haue no sinne, for it is mortified in them, therefore they cannot deriue it to their children?

Notwithstanding their sanctification they conuey the nature and sinne of Adam: which comes thus to passe. God the beginning gaue this law, that whatsoeuer Adam receiued, he should receiue it for himselfe and his posteritie; and whatsoeuer he lost, he should lose himselfe and all his posteritie: by reason of which law parents sanctified becomme forth children vnsanctified, which appeare by this coparison. Take what you will, and make it as cleane as you can, sow it,

it will come vp not as it was sowed, but in shalke blade and eare, and it brings vp as much chaffe as euer it did, though none were sowed with it; what is the reason hereof but onely the order set in nature by God at the first? So parents, let them be neuer so holie, by vertue of the former lawe bring forth vnholie children.

Secondly, parents must be considered as holy men, sonnes of the second *Adam* by a second birth: and thus they produce not their children, nor deriue their holiness into them, although their holiness may be a meane to bring them within the Cōmment.

Whence note that y^e soule of the child is not deriued frō the soule of the father, for the body is frō his body, for then shuld they haue the same properties with the soule of the parents: so euery regenerate man should deriue a regenerate soule vnto the infant, which is false not onely in many examples, but in that originall sinne infecteth euery infants soule, as well of the beleeuing as vnbeleeuing parent.

But if sanctification be not from the parent, whence is it?

From Christ, who is *made of God vnto sanctification*, 1. Cor. 1. 30. 1. Coloss. 22. In him we haue all the treasures of it, of whose fulnes we receiue grace for grace, 1. Ioh. 16. wherein two further points are unbeknowne: first, what thing in Christ is the roote of our sanctification: namely Christ his holines as he is man, euen as *Adams* vnrighteousnes is the roote of our corruption.

Secondly, that seeing he is the roote of sanctification, it is necessarie there be coniunction and vnion betweene him and vs, before we can partake of his holines, and it is the bond of faith which vnites vs as members vnto him the head: in which regard the Apostle saith, he is *made of God our sanctification*, 1. Cor. 1. 30. that is, the roote and author of it.

A third point is, the *measure of our sanctification*, which is but in part giuen vs in this life, the most regenerate man being partly flesh and partly spirit, appearing in this comparison: Take a vessell full of water, let a portion be taken out and an equal portion of hot water put in, it becomes luke-warme all of it, partly hote and partly cold: euen so euery man is a vessell of water filled with corruption to

the brim, if a part of his corruption be taken away, and a proportionall part of holines put in stead of it, the whole man becomes partly holy, partly vnholie: of which wee haue an example in *Moses*, Num. 20. 8. 9. who in smiting the rock so as the water gushed out, bewrayed the mixture of faith with vnbeleefe in the same action; he takes the staffe, therein he obeyed God; but he strikes the Rocke twice, being commanded only to speake to it, and therein he disobeyed, for which the Lord was angrie.

A fourth point is, touching the parts of sanctification, which may be diuided two waies: first it is diuided into mortification and viuification.

Mortification is a part of sanctification, whereby the power, tyrannie and strength of originall sinne is weakened, and also by little and little abolished, which be considered to be not in one part onely, but throughout; so as when one part of originall sinne decaieth, so doth also the rest, the ground of which is the vertue and efficacie of Christs death: which if any aske what it is, and what power it can haue since it is ended: I answer, it is that power of his Godhead whereby on the crosse hee sustained his Manhood, and so made his death a satisfaction to the iustice of God for mans sinne.

It will be further asked, how come we to be partakers of this vertue of Christs death, and to feele the power of it in our hearts? Question.

So soone as any man by faith begins to be vnited vnto Christ, his death is applied vnto him, so that by meanes of our coniunction with Christ, we as truly partake of that power of his, as he himselfe was on the crosse sustained by it: then he feesles sin wounded in him and dying daile, to which hee cannot liue as before. Answer.

The second part of sanctification, is viuification, or quickning, and it is when Christ dwels and raignes in our hearts by his spirit; so as we can say, we henceforth liue not, but Christ in vs: the foundation of which is the vertue of Christs resurrection: which is nothing else but the power of his Godhead raising his Manhood, and freeing him from the punishment and tyrannie of our sinnes: this power is conueied from him vnto all his members, who being mystically conioyned

The first diuision of sanctification.

ned with him, are thereby raised from the graue of their sinnes.

The second diuision is taken from the faculties of man : which are seauen in number : 1. The Minde : 2. Memorie : 3. Conscience : 4. Will : 5. Affections : 6. Appetite : 7. The life it selfe. In all which this grace of God must appeare.

Minde. 1 The *Minde* is that part of man which frameth the reason : this *Paul* calleth *Ephes. 4. 5.* the spirit of our minde, which must be renewed; the sanctification of which is called, *Reu. 3.* the eye salve; it is a grace cleering the darke minde and dimme vnderstanding: containing in it these three things. First, sauing knowledge, *1. Cor. 2. 12.* whereby we know the things giuen vs of God. Some will say, what be they? *Ans.* This knowledge may be referred to two heads. The first is the knowledge of God. The second is the knowledge of our selues. The former of these hath two branches: first, that knowledge of the true God, which is *life everlasting*, *Ioh. 17. 3.* Secondly, to know the mercie of God in Christ to my selfe in particular, *Ephes. 3. 18.* This is to know the height, length, and depth of the loue of God to me in special; as that God the Father is my father; God the Sonne my Sauour; God the holy Ghost my Sanctifier : this is the sauing knowledge of God.

The second head of this sauing knowledge is to know a mans selfe, when hee sees the secret corruptions of his heart against the first and second Table, to see and to feele this is a worke of grace, and an argument of an heauenlie light enlightening the soule.

The second thing in the sanctification of the minde is (after the knowledge of these) to approoue the things of God : that is, to minde and meditate on things spirituall *Rom. 8. 5.* to *sauour the things of the spirit*, namely things pertaining to the kingdome of God. Contrarie to the practise of them whose glory is their shame, yea whose end is damnation, *Phil. 3. 19.* who minde earthly things.

The third thing is a setled purpose in the minde, not to offend God in any thing, but to endeouour the doing of his will, and the pleasing of him in all things: this is called the turning of the mind, and is the substance of true repentance.

Memorie. 2 The *Memorie*: the sanctification of it, is an aptnes by grace to keepe good

things, specially the doctrine of saluation, by which *David* was preserued from sinning, *Psal. 119. 11* : and *Mary* pondered things concerning Christ, and laid them vp in her heart, *Luk. 2. 15.*

3 The sanctification of the *Conscience* is an aptnes to testifie alwaies truly that a mans sinnes are pardoned, and that hee preferueth in his heart a care to please God, *2. Cor. 1. 12.* This testimonie was *Paul's* reioycing : and *Hzechias* comfort on his death-bed was the testimonie of his conscience of his vpright walking before God : yea this conscience is apt also to checke and curb vs when wee incline to euill : so *David* saith, *Psal. 16.* his reines did correct him in the night season : and to stirre vs vp to good, as the voyce behind vs saying; *Here is the way, walke in it*, *Ez. 40. 21.*

4 The *Will* is sanctified when God giues grace truly to will good; as to beleeue, feare, obey God; when a man can say, that though he finde not to performe that which is good, yet to will good is present with him, *Rom. 7. 18.* This is much accepted of God : for where the minde and other faculties faile in their dutie, the comes this will and supplies their want which being willing to doe much more then it can, the Lord of his mercie accepteth it for the deede it selfe.

5 For the *Affections*, some of these concerne God, some our Neighbour, and some our selues. Sanctified affection concerning God are first feare of God when a man stands in awe of Gods presence, and in regard of his Commandments. Secondly, a contentment and quietnes of minde in all conditions of life, when a man at all times can submit his will vnto the will of God, *Iob 1.* The Lord hath giuen and taken away, blessed be his name : and *David*, *Psal. 9. 2.* I have my tongue and said nothing, because the Lord did it. Thirdly, loue to God, Christ, and to Christ in man, *1. Cor. 13. 13.* Fourthly, an high estimation of Christ and his blood aboue all things in the world : *Philip. 3. 8.* I count all things dung for Christ.

Secondly, the affections towards Neighbour is to loue him, because he is Gods childe in my iudgement, *1. E. 4. 19.* and in Christ my brother.

Thirdly, concerning our selues, to have a base estimation of our selues in respect of our knowne sinnes and corruption

Paul cried out that he was *the head of all sinners*: so the prodigall sonne; *I am not worthy to call thee father*: David, Haue mercie on me according to the *multitude of thy mercie*.

6 The sanctification of *Appetite* stands in the holie ordering of our desires in meate, drinke, apparell, riches, &c. and in the practise of three maine vertues: first, Sobriety: secondly, Chastitie: thirdly, Contentment: by which the appetite must be governed.

7 Sanctification of *life* stands principally in three things: first, in an endeavour to doe the will of God, that here we may testifie our thankfulness. Secondly, in testifying our loue to God in man. Thirdly, in deniall of our selues: which is, first, when wee hold God to be wiser than we are, that so wee should be both directed and disposed of by him. Secondly, when wee account him more carefull for vs, than we our selues can be, and so rest well satisfied with what condition of life so euer he sets vs in. Thus are we to practise this grace through our whole conuersation: for wee may not measure it, nor iudge of it by one action good or bad; but looke to the whole course of life, if that be good, the heart is sanctified.

The fifth point is, how sanctification is ascribed to God the Father, seeing all outward workes are common to the whole Trinitie. Ans. Sanctification is attributed and that truly to all the three persons, who haue all stroke in the worke of it, but diuersly. The Sonne sanctifieth by meriting sanctification; the Holy Spirit sanctifieth by working it, and by creating the new heart; the Father sanctifieth, by sending his sonne to merit, and giuing his spirit to work it. And here the worke is thus ascribed vnto him, as being the ground and first author of it.

We Labour for the speciall grace of holie. The meanes wee are to vse is laid down in Rom. 6. 1. to the 14. verse, namely, we beleeue that we were crucified with him, buried with him, yea and rose againe with him; because he was vpon the crosse in the graue, as also in rising from the dead in our stead and roome, sustaining the curse vpon him: this is the foundation of our holinesse. Some will aske how this can be a ground of our holinesse? The answer is plaine in this comparison: As a sinner arraigned, and hanged according

to law, is then freed from his fact, the Iudge ceaseth to punish him, and he ceaseth to be a Traitor, committeth no more misdemeanour: so the sinner being arraigned at the barre of Gods iustice, and attainted of high treason, is according to Gods law condemned and executed in Christs condemnation and execution, is now as a dead man vnto sinne, and cannot thenceforth liue thereunto any more.

Now followes the third degree of life eternal, in these words [*and reserved to Iesus Christ*]. The meaning of which words is plaine in the 1. Epist. of *Peter*, the 1. 5: where he saith, that the elect are *kept by the power of God vnto saluation*: in the adding of which words to the former, wee are taught that with the gifts of true faith, calling and sanctification, is ioyned vnseparably the grace of perseuerance vnto the end: of which truth we will consider foure maine grounds.

The first ground is, the *election* of God: that is, his decree whereby he setteth some apart to life. This decree is as vnchangeable as God himselfe is; and as election is vnchangeable, so is the fruite of it in vs, in respect of the ground: and hence followeth it that faith and sanctification are vnchangeable, Rom. 8. 3: the predestinate are glorified, Matth. 24. 24. the exception sheweth it impossible the elect should be deceived.

The second ground is the *promise* of God in the Euangelicall covenant, which is largely propounded in Ierem. 32. 40. where is promise made of two things: first, the Lord promiseth that *he will not turne from them to doe them good*, which is a promise of eternall mercie, shewing the pardon of sinne, being once giuen, is giuen for euer. Secondly, that *he will put his feare into their hearts*, there is promised continuance of faith and sanctification, for they shall *not depart from it*.

The third ground, is the *office of Christ*: in it consider first his Priesthood, secondly his kingly office. First, he was a Priest, partly to offer sacrifice, partly to make intercession for euery beleeuer: so hee did for *Peter*, Luk. 22. 32. that *his faith might not faile*, and not onely for him, but as appeares in that worthy prayer recommended in Ioh. 17. for all the Disciples, and not for them onely, but for *all beleeuers* through their word. The same request is in that Chapter repeated thrice. Secondly

4. Grounds to prooue the perseuerance of the elect.

ly for his kingdome; as he is the head of his Church, his office is 1. to keepe all that are giuen him vnto life, Ioh. 10. 28. *I giue vnto them life: and none can plucke them out of my hands.* 2. To giue spirituall life to his members, Rom. 6. 8. 9. If Christ the head died *but once*, and liueth for euer, then all his members die but once to sin, and after alwaies liue to righteousness: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the *qualitie of grace*, as of faith, sanctification, &c. whose nature is to endure to life euerlasting: for he that once beleeueth, remaines euer a beleuer, 1. Ioh. 3. 9. *He that is borne of God sinneth not, because the seede remaineth in him.* Now if that remaine whereby he is borne of God, himselfe must also still remaine borne of God: vpon which foure grounds we may perswade our selues of the gift of perseuerance.

Obiect. It is alleaged, nothing is vnchangeable but God, and therefore grace is changeable.

Answer. Every gift is changeable in it selfe, so man in himselfe considered may fall away: but God hath promised a second grace confirming the first, by vertue whereof a man cannot fall away.

Obiect. It will be further said, that the child of God when he falleth into a grieuous sin, (as *Danid* did) is guiltie of death, and therefore is not iustified, and consequently falleth away.

Answer. When *Danid* fell hee was guiltie of death but onely in regard of that sinne into which he was now fallen, all his former sinnes being pardoned: yea that sin also was pardoned (though not actually to him before his repentance) yet in Gods counsell; so as that sinne being on Gods part pardoned, he remaines still in the fauour of God.

Obiect. But in time of persecution many fall away.

Answer. If any fall quite away they neuer had true faith: which stands in three things: 1. Knowledge: 2. Assent: 3. Apprehension of Christ. The two former they might haue, but the third was wanting vnto them. Again, those that fall off in persecution, if they haue true faith they fall not wholly, because the seed of God remaines in them; nor finally, because in time they shall returne vnto the Lord againe.

Obiect. But this doctrine leades men to securitie.

No, it leades a man from securitie vnto a new life and watchfulness: seeing grace is added vnto grace to keepe vs in the state of grace.

Vse. First, in y the gift of perseuerance is ioyned with true faith; I gather that the doctrine of the Papists is not of God but a doctrine of diuels, which teacheth that he which is chosen of God, who hath true faith and is iustified, may in regard of his present right fall away: for how can that be if hee that be chosen be called sanctified, and preserved vnto life?

Secondly, it is false that a man truly iustified may lose his grace, seeing with iustification is ioyned preservation: neither that which teacheth, that a true beleuer may fall wholly, though not finally, is true.

Thirdly, those also are deceived who thinke that mans saluation is pinned vpon his owne sleeue, and hangeth vpon his owne will; for God would haue all saved, Christ died for all, the holy Ghost giues grace to all: why then are some saved, some not? It is (say they) from the owne wil, grace in some preuailes against flesh, and they are saved; but flesh against grace in the other, who therefore are damned: but this scripture shewes that to be a deuce of man, seeing who are once elected are called, sanctified and preserved to life; and what malice is able to resist this will of God?

2. Vse. Note here the vnspokeen goodnes of God in the worke of Regeneration; in that he not only giues a new life, but preserves it in vs. *Adam* once had this life of grace be trusted vnto him, but he quickly lost it, and was restored to it by the grace of God: he hath restored this life againe to leeuers; but that they might be sure he will now keepe it for them himselfe.

And reserved vnto Christ that is, presented and set before Christ, and partly in the day of death, partly in the day of iudgement holie and without blame, Ephes. 5. 27. Whence note: beleeuers need not feare the day of death or iudgement; nay rather they may ioyce in it, as the day of their redemption, yea and of triumph. What an honour is it for *Pharaohs* daughter to be presented to *Salomon*, and *Heister* to become spouse of *Abasuerus*? much more glory is it for the faithfull thus to stand before Christ at that day.

Secondly, wee must all our life long prepare and fit our selues to be presented as pure spouses to our Bridegrome: both these duties are laid downe Reuel. 19.7. *Be glad and reioyce, for the marriage of the Lambe is come, and his wife hath made her selfe readie.* This preparation stands in two things: first, we must be-wooth our soules to Christ; this is done when God giues Christ, and we receiue him by faith, cleaue vnto him alone, depend on him as the spouse vpon whom her soule loueth. Secondly, wee must beautifie our soules hauing giuen them to Christ: this is done when the holie Ghost sanctifieth the same, and we daily labour in the renewing of our owne hearts.

Thirdly, we must hence be stirred vp to prayer for this gift of preservation to life everlasting, & reuerence to Christ, hungering for grace after grace, to bee strengthened in temptation, especially in this last and declining age, wherein the Gospell takes little place in our hearts.

Ver. 2. *Mercie vnto you, and peace, and loue be multiplied.* In these words is laid downe the third point in the salutation; namely, the prayer vsually obserued in Apostolical salutations. In which first he prayeth for three things; *mercie, peace, and loue.* Secondly, that these may be multiplied; that is, continued and increased in and vpon them. First, of the multiplying of mercie: The mercie of God towards the creature is taken in Scripture two waies; generally, and specially: Gods general mercie is that, whereby he is inclined to helpe the creature in miserie, Luk. 6.36. Gods speciall mercie (called *riches of mercie, whereby he will haue mercie on whom he will.* Rom. 9.15.) is that, by which is granted pardon of sinne, and acceptance in Christ to life everlasting: and for this hee prayeth in this place. Now because this speciall mercie cannot be multiplied in it selfe, being infinite in God, as himselfe is infinite, therefore by *mercie* wee must vnderstand the fruites and effects thereof. And for our better instruction herein, three things are to be considered.

First, that *mercie* is asked in the first place, before *peace* and *loue*: teaching vs, that the mercie of God in Christ is to be sought for about all things in the world. Phil. 4.6. *Many say, Who will shew vs any*

good? but Lord lift thou vp the light of thy countenance vpon vs. Psal. 119.77. *Let thy tender mercie come vpon me, that I may line.* This is the foundation of all blessing.

Secondly, note the persons for whom he thus prayeth. *To you*: that is, as in the first verse, to those who were called, sanctified, and referred to Christ; not for vnbeleeuers, vnrepentant, and Apostates: whence we learne, first, that a man iustified, sanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercy cannot stand together, & he that still stands in need of mercie can neuer merit; which doctrine must be maintained against the Romane Church, which teacheth, that a man may put his trust in the merit of his workes, so he doe it soberly. Secondly, that men effectually called and sanctified, because they still stand in neede of mercie, must be in their owne eyes still vile and miserable. Abraham being to speak to God, tearmes himselfe *dust and ashes.* Iacob acknowledged that he was *lesse than the least mercie.* Iob cries out that he was *vile*, and *abhorres himselfe.* After these examples we must euer keep our hearts as emptie vessels, readie to receiue more mercie.

Thirdly, note the measure of mercie asked; he praies for continuance and increase of mercie to those who had already the riches of mercie. Whence we learne, first, that all the good we haue, or can doe, is of meere mercie; not onely for the beginning and continuance, but also for the increase thereof: as grace is no grace vnlesse it be every way grace; so also of mercie. Which takes away all conceit of merit, seeing mercie filleth vp all the roome, and leaues no place for merit. Secondly, that the Apostle here also confirmeth the former grounds of our perseuerance: for by this prayer, grace is to be added to the former graces, yea multiplied: so the Lord dealeth, not giuing ouer when he hath giuen one grace: for first, he giues his seruant *power to beleene*: secondly, he giues an *execution* of this power. Neither there giues ouer, but by a third grace giues continuance of that power: yea and addes a fourth, which is an execution of that continuance. Thus he deales with all true beleeuers, not onely in respect of faith, but of obedience also: Phil. 2.

Phil. 2. 13. *God worketh both the will and the deed.* Philip. 1. 6. *He that hath begun this good worke in you, will performe it vntill the day of Christ.* So as this may well be called a *multiplication of grace*, seeing euery beleeuers hath one grace more than *Adam* had; he had power to obey; so the renewed haue. Secondly, he had the act of obedience; so they also haue. Thirdly, hee had power to perseuere; which they likewise haue: but hee had not the act of perseuerance; which they haue, therein farre excell him.

The second thing desired in the prayer is *peace*; namely the peace of God, whereof he is the author; and it is the *unitie and concord of man with God, and with the creatures.* Touching this peace, note three things; the foundation of it, which is Christ the second *Adam*; euen as the first *Adam* was the author of discord and enmitie, Ephel. 2. 14. Secondly, the manifestation of it; this peace is offered in the preaching of the Gospel, which therefore is called the *glad tidings of peace*, Rom. 10. 15. and the Ministers of it, the *Embassadors of peace*, 2. Cor. 5. 20. Thirdly, the kindes of this peace, it is two-fold: first, betweene person and persons: secondly, betweene person and things. The former hath sixe heads, I. Peace betweene man and God, the Father, Sonne, and holie Ghost, properly called *reconciliation*, whereby God in Christ is at one with man, and man thorough Christ at one with God, of which when man is once perswaded in his heart, then comes this peace, Rom. 5. 1. from which springs another, namely tranquillitie of minde, when the mind is quieted in all things that befall, without grudging or impatience, and that because it is the reuealed will of God, Philip. 4. 11. II. Peace with the good Angels, Ephel. 1. 10: for men being at peace with God, the Angels are become seruants and ministring Spirits vnto them, Hebr. 1. 14. III. Peace with a mans self, consisting in two things: first, when the conscience sanctified ceaseth to accuse, and in assurance of Gods fauour beginneth to take his part, to excuse, and speake for him before God. Secondly, when the will, affections, and inclinations submit themselues to the enlightened minde: of which if either be wanting, man is at warre with himselfe, and the peace of God ruleth not in

his heart, Coloss. 3. 15. IV. Peace of true beleeuers among themselues, who before they beleeued were as Lions, and Cockatrice, Esai. 11. 6. but now in the kingdome of Christ haue put off that sauage nature, and become peaceable; as Act. 4. 2. *the number of beleeuers were all of one heart.* V. Peace of the faithfull with professed enemies; namely, when they endeouour to *haue peace with all men*, Rom. 12. 17. 18. not requiting euill with euill. VI. Concord of the enemies themselues, with the true Church: for often the Lord restraineth the malice and rage of his enemies, and inclines them to peace. Thus *Jacob and Ioseph* familie were preferred in Egypt, and *Daniel* was brought in fauour with the chiefe Eunuch, Dan. 1. 9.

The second branch of this peace, is when all things, & creatures conspire and agree for the good of the godly. This is called *good successe*; promised Psal. 13. *What soeuer the righteous man doth, it shall prosper.*

Vse. First, in that mercie is first asked and then peace, wee are by the order taught that peace and good successe are grounded on mercie: so as men for the most part take a preposterous course, who would haue good successe in health, wealth, peace, honour, learning, &c. in that they seeke it out of assurance of mercie in the pardon of sin; whereas this ground must first bee laid as the foundation of all blessing and good successe.

Secondly, we must endeouour that this peace grounded vpon mercie may haue place in our hearts, that wee may haue boldnes in regard of God, comfort in our consciences, peace with our brethren, quietnes and contentednes in all conditions of life, &c. This peace shall *preserve our hearts in all things*, Philip. 4. 7. This was *Davids* securitie in the middelt of his enemies, and danger of death, he would now *lie downe in peace, because the Lord did sustaine him*, Psal. 4. vers. 8. This grace preserveth the heart vndanted in many afflictions, euen as a souldier that takes the enemies Ensigne, cares for no blowes or wounds so hee may carrie away the Ensigne; so hee that preserveth the peace of God in his heart, maketh light of afflictions, seeing hee holdeth that which counteruaileth all of them.

The third grace desired in the prayer

is *love*, which is a most excellent vertue, preferred ^a before faith and hope, in some respects, and made ^b the end of the Commandement. Love is diuersly taken in the Scripture; sometime it signifieth the love of God to the creature; and sometime, the love of man to God and man; and so it is taken in this place, being set after *mercy* and *peace* as a fruit of them.

In the handling of this vertue consider three points in generall, before wee come to the speciall parts of it: First, *What this love is*; The love of God and man is a certaine diuine and spirituall motion in the heart, causing it to be well pleased in the thing loved, and mouing it to affect communion therewith: in these two consists the nature of true love to God and man.

Secondly, *Whence hath love his beginning*? A. Not from nature, for the wisdom of the flesh is enmity with God: yea there is in every mans nature a disposition to hate God and man when occasion is offered; let the naturall man say neuer so often he loueth God, herein he lieth and deceiueth himselfe: for vrge him to frame and conforme himselfe vnto the word wherein he should testifie his love, here his wicked heart hating to be reformed, resisteth plainly; saying, *I wil not haue this man to rule ouer me, I desire none of his waies*. This love then comes from grace, 1. Ioh. 4. 7. *Love cometh from God*, 1. Tim. 1. 5. it hath his beginning from a pure heart, true faith and good conscience. Which must bee maintained against the Papiists, who say that nature adoordeth the inclination, but grace the practise; whereas indeed grace giueth both.

Thirdly, *consider the vse of love*; It is the instrument and companion of true faith, which *worketh by love*, Galath. 5. 6. The proper worke of faith is to lay hold on Christ, this faith as a hand can of it selfe doe; but when it cometh to the practise of morall duties, it can no more worke without the grace of love, then a hand (which can lay hold alone and of it selfe receiue and retaine) can cut any thing without an instrument. Whence it appeareth, that faith in iustification is alone, but in the life of man it worketh by love: and whereas it hath bin taught for many hundred yeeres that *love is the life of faith*, that is vntrue, for it only testifieth that faith hath life. It is alledged,

that as the bodie without the spirit is dead, *even so faith without workes is dead*: therefore workes are the soule, and giue life to faith. But this consequence from this comparifon is not good, because the soule is not properly the soule of the bodie but of the man, and so it proueth not that love is the soule of faith. Again, the word *Spirit* there betokeneth the *breath*, without which the body is dead, and thus is the comparifon to be returned; that as breath maketh not a man liuing, but sheweth him to be aliuie, so love maketh not faith liuing, but testifieth it so to be; yea indeed is the fruit and effect of faith, as breath is of life.

More particularly this grace of love is two-fold: first, that whereby man loueth God: secondly, that whereby man loueth man. In the former note two points: first, what it is; namely, a motion of the heart, whereby it is affected to God, causing it to be well pleased in God, and his workes for himselfe; as also to seeke fellowship with God so much as it can. Secondly, note the measure of this love, which in Scripture is double: first, that which the law requireth, and that is the full measure of love, love in the highest degree, when man loueth God with all his soule, with all his strength, and all the powers of the whole man, so as in man no love can be aboue it; vnto this all men are bound, yet no man since the fall can attaine. Secondly, that which the Gospell describeth, standing in an vnfeined will, and true endeavour to love God, with all the heart, all the strength, and all the powers; which is a smaller measure than the former, yea and a qualification and moderation of it, yet to none but those that are in Christ. Wherby we come to the right vnderstanding of diuers places of scripture; as 2. King. 23. 25. of *Iosiah*: 2. Chron. 15. 15. all *Iudah sought the Lord with their whole hart*. These and such other places must be vnderstood as they are qualified by the Gospell, in that they willed and endeouored by all good meanes to seeke God; yea this text also must be vnderstood of this second measure, seeing the former being in the highest degree, cannot be multiplied, no not if men were glorified.

The second kinde of this love is that whereby man loueth his neighbour: which is a certaine diuine and spirituall motion,